THE Choise of Change:

Containing the Triplicitie of Diuinitie, Philosophie, and Poetrie. Short for memorie, Profitable for knowledge, and necessarie for maners: VVhereby the learned may bee confirmed, the ignorant instructed, and all men generally recreated.

Newly set foorth by S. R. Gent. and Student in the Vniuersitie of Cambridge.

Tria sunt omnia.

BODLEIAN

AT LONDON
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This Booke, though published in 1595, must have been written before Sir Henry distinguished himself at Zutphen, where he died in 1586.

TO THE RIGHT HONORABLE SIR HENRY HERBERT, Knight of the most Noble order of the Garter, Lord of Cardiffe in manor and S. Quintin, and Earle of Penbrocke, the right Worshipfull Sir Phillip Sidney Knight, with the *right worthie Gentleman M. Robert Sidney, Esquire. S. R. wisheth increase of vertuous* qualities in the mind, of the giftes of the body, and goods of Fortune.

RIght Honorable and Worshipfull, if I should follow the custome of such as set foorth bookes to the view of the world, which passe vnder the protection of noble personages (besides the dread of offending wise men) I should run into one of these three errors, either to praise your H. and W. by adulation, praise my selfe by ostentation, or praise my worke by seeking to bring men into admiration. I purpose none of all these. The first I leaue, least my words should empaine your worthinesse. The second I refraine, because I find nothing in my selfe which can deserue praise. The third I will auoide, for if my labour haue beene so well imployed, as it may please you right H. and W. it is able enough to praise it selfe. I therefore present these my three bookes of Diuinitie, Philosophie, and Poetrie (comprized together in one volume) vnto you three right H. and W. (who are linked and vnited together in an indissoluble band of amitie and fraternitie) humblie requesting that you will countenaunce them with fauour, and patronage them by your authoritie, that thereby they may eschew the reproches of malicious tongues, and bleare the enuious eyes of such as prie at other mens faultes in the water, which causeth thinges seeme bigger then they be, but regard their owne faultes as through small nettes, which cause thinges to seeme lesse. In so doing, you shall giue mee cause to reioyce in my trauell and occasion by thankefulnesse to acknowledge my bounden duetie. Thus leauing your Honor and Worships to the direction of the Almightie, I cease, referring my selfe to your good opinions.

Your Honor and worships to commaund S. R.

Jam et Pembroke
Jam et Berkley

TO THE READER.

1 HE that knoweth not that he ought to know, is a brute beast among men.

2 Hee that knoweth no more then he hath need of, is a man among brute beasts.

3 Hee that knoweth all that may bee knowen, is a God among men.

1 Read willingly.

2 Correct friendly.

3 Judge indifferently.

THE FIRST HVNDRETH OF THE Triplicitie of Diuinitie.

1 Three things doe witnes the word of God to bee true, and of great authoritie.
- The Historie of the world comprehended in the holy scripture.
- Many notable and strange reuelations.
- The miracles of the Church which doe confirme the word.

2 The preaching of the word of God is comprehended in three things.
- In doctrine.
- In consolation.
- In precepts.

3 The holy Scripture is deuided into three parts.
- Into histories. — Histories consist in those things which are done.
- Into precepts. — Precepts in those things which are commanded.
- Into prophesies. — Prophesies, in foreshewing things which either are already come to passe, or shall hereafter be fulfilled.

4 Three good things are set forth in the Scripture, which the Philosophers neuer attained vnto.
- The true knowledge of God, and calling on his name.
- True comfort in aduersitie.
- The way to liue well and worship God aright.

5 Three things are most certaine in the word of God.
- Promises.
- Prophesies.
- Threatnings.

6 There be 3 singuler things proper to the scripture. Hugo.
- Whatsoeuer is taught, is trueth without falshood.
- Whatsoeuer is commanded, is goodnesse without malice.
- Whatsoeuer is promised, is happinesse without miserie.

7 The word of God was reuealed for three causes.
- To be learned.
- To be beleeued.
- To be practised.

8 There are 3 vnderstandings of the Scriptures set downe by Hugo in his third booke of the soule.
- Historicall. — The first, containing examples fit for the simple. — By miracles.
- Misticall. — The second, mysteries fit for the learned. — By figures.
- Morall. — The third, manners common for both. — By words.

9 All Scripture giuen by inspiration as Paule sayeth. 2. Tim. 3. is profitable for three things.
- To teach.
- To improue and correct.
- To instruct in righteousnesse.

10 There be three kinds of meditations in contemplation, Hugo.
- In creatures. — The first ariseth of admiration. — Admiration bringeth Question: Question, searching out.
- In scriptures. — The second, of reading. — Reading, ministreth matter to know the truth.
- In maners. — The third, of circumspection. — Circũspectiõ bringeth operation: Operation is the end of meditation.

11 Three waies God spake vnto our forefathers, as Luther is witnesse in his exposition vppon the xxxb. chap. of Genesis.
- By dreames.
- By manifest visions.
- By the voyces of Prophets.

12 The holy Scripture is deuided into three parts.
- The Law.
- The Prophetes.
- The Gospell.

13 S. Paule in his 3. Epistles to the Romanes, Galathians, and Ephesians, teacheth three things.
- He sheweth that all men are sinners.
- He teacheth that man is iustified by faith onely, without the workes of the law.
- He prescribeth to them that are iustified, to doe good workes by Gods law.

14 Three

60 The ioy which the Angels did expresse at the Natiuitie of Christ is saide to bee great for three causes.
- For the matter which is great, namely, our reconciliation with God.
- For the continuance and stedfastnesse thereof, for it continueth constant for euer.
- Because it is a spiritual and pertaining vnto all those that haue the gift of faith.

61 Christ did foreshew 3. kinds of warre.
- Of outward enemies. — Paule sayeth, fighting & broad, feare within, and dangers of false brethren.
- Of seducers.
- Of false brethren.

62 Christ did raise three persons from death, as some iudge in 3. seuerall yeares.
- The first yeare, the widowes sonne, Mar. 7. verse 14. 15.
- The second yeare the daughter of Iairus, Luke 8. verse 54. 55.
- The third yeare Lazarus. Iohn. 11. verse 44.

63 Christ reuealed three singuler secretes vnto three Apostles, Iohn the Euangelist, Peter and Iames.
- His transfiguration on the hill Thabor. Luk. 9. verse 28.
- The reuiuing of Iairus daughter. Luke 8. verse. 51.
- The treason which Iudas practized against him. Iohn. 13. verse 26.

64 Christ is to bee considered of vs in three times.
- Beefore his incarnation. — God, the word, the image, the sonne of God.
- At the time of his incarnation. — Iesus Christ, God and man, the sonne of Mary, the sonne of God, the sonne of man, Emanuell.
- In his glorification, after his resurrection, & ascention. — All God, all man, the truth of his diuine and humane nature remaining.

65 Three thinges doe teach vs that the holy Ghost is true God with the father and the sonne.
- Testimonies out of the scripture, as Acts 5. Ananias did lie vnto the holy Ghost, not vnto men, but vnto God.
- The worke of creation. Iob. 33. the spirit of God made mee, and the breath of the almightie reuiued mee.
- That which is every where, seeth, & filleth all thinges with his presence, knoweth and heareth all things. Psal. 139. whether shall I goe from thy spirit.

66 The Apostles receiued thrée giftes, when the holy Ghost descended vpon the day of the feast of Penticost.

- The gift
  - Of interpreting the scriptures.
  - Of knowledge of all languages.
  - Of a constant hart bold to set forth the truth.

67 The light of the holy Ghost doth rule vs in thrée things.

- In our counsels.
- In our manners.
- In the actions of our whole life.

68 The holy Ghost doth confirme thrée things in vs.

- Faith.
- Hope.
- Loue.

69 The holy Ghost doeth gouerne thrée things in euery godly person.

- The minde. — It doth lighten the minde with the light of the holy word.
- The heart. — It doth kindle the hart that it may conceiue the motions of good works and vertues which please God.
- The will. — It doeth moue the will to bée willing to doe whatsoeuer God willeth in his word.

70 Thrée especiall Heresies which doe ouerthrow the doctrine of the holy Ghost.

- Of the Grecians which will haue the holy Ghost to procéde from the Father onely, and not so likewise of the sonne.
- The Macedonians which say the holy spirit is a liuing creature.
- Of the Sabellians which affirme the holy Ghost to bée all one with the father and sonne, and not thrée persons.

71 Thée commit sinne thrée maner of waies.

- In not rewarding good things with good thinges.
- In requitting euill with euill things.
- In recompensing the good with euill thinges.

On the contrary these 3. thinges are praise worthie.

- To reward good thinges with good thinges.
- Not to acquits euill with euill.
- To recompence euill thinges with good.

72 The

72 The almightie created thrée vitall spirites.

- Which is not couered w̃ flesh. — Of Angels.
- Which is couered with flesh, but dieth not with the flesh. — Of men.
- Which is couered with flesh, and dyeth with the flesh. — Of Brute beastes.

73 Wée sinne thrée manner of wayes.

- Of infirmitie. — Against ẏ Father, because he is the God of might.
- Of ignorance. — Against ẏ son, because hée is ẏ perfectiõ of wisdom.
- Of malice. — Against the holy ghost, because he is ẏ giuer of grace

74 Wée are put in mind of thrée things so oft as we behold a rainbow.

- Of the anger of God when he destroyed the world with water, whereof the blew colour is witnesse.
- Of the mercy of God, who will not vse that punishment againe.
- Of the latter iudgement, and burning the world with fier: the fierie colour of the raine bow shewing the same.

75 The creation of the world is an euident testimonie of thrée excellent thinges.

- Of the
  - Wisdome.
  - Omnipotencie.
  - Godnesse of God.

76 Thrée thinges shew that the end of the world is at hand.

- Bécause the end of the Romaine Empire is at hand.
- Bécause there is a generall defect and apostacie from the Faith throughout the world.
- Bécause the Gospell hath bene preached throughout the world.

77 Thrée names of Angels are vsed in the Scriptures more thẽ others.

- Michael, who is like God: Dan. 10. and 12. chap.
- Raphael Gods Phisition. Tob. 3. verse 17.
- Gabriel, The strength of God. Dan. 8 and 9. chap. Luke 1.

78 Thée chiefe offices which Angels doe execute towards vs.	They withdraw vs from sinne. They defend vs from enemies. They lead vs into heauen.

79 The holy ghost ẏ comforter, giueth vs thée things.	The earnest of saluation.	That hée may beare witnesse to thy spirit, that thou art the Sonne of God.
	The light of knowledge.	That when thou hast done all that thou canst, thou shouldst thinke thy selfe to bée an vnprofitable seruant.
	The strength of life.	That which is impossible for thée by Nature, is made easie to thée by Grace.

80 Thée things to bée considered in the creation of the creature.	Who made it?	If we aske who made it: God.	For there is no author more excellent then God.
	By what hee made it.	If by what hée made it: Hée said, & it was done.	No art of more force then the word of God.
	Wherefore hée made it.	If wherefore hée made it: bécause hee is good.	No cause better then that good should be created of God that is good.

81 The whole world hath béene thrée times ruled by 3. Lawes.	The Law of nature.	Sixe thousande the world shall endure, & then bée burned, saith Elias.	2000. béfore the Law.
	The Law of Moses.		2000. vnder the Law.
	The Law of the Gospell.		2000. vnder the Gospell. But for the elect sake these last dayes shall bée shortned.

82 Faith as Aug. saieth, is of thrée things and times.	Of things past.	Wée béleeue that Christ is dead which is past.
	Of things present.	Wée beleeue that Christ sitteth at the right hand of his Father, which is present.
	Of thinges to come.	We beleeue that he shall come to iudgement, which is to come.

83 Beliefe

14 Thrée things make men suspect the Epistle of Iude not to bée Canonicall.
- The narration of the strife of Michaell the Archangell with the diuell.
- The narration of the body of Moses.
- The Prophesie of Enoch.

15 There are thrée sayinges found in S. Paule his Epistles which are borrowed of Heathen Antiquaries.
- Of Menander. Euill wordes corrupt good manners. 1. Cor. 15. verse. 33.
- Of Aratus. Couetousnesse is the rote of all euils, 1. Tim 6. verse. 10.
- Of Epimenides. Cretians are alwaies lyers, euill beasts, slow bellies. Tit. 1. verse. 12.

16 Thrée thinges chiefly to bée obserued in the old and new Testament.
- Faith, that wée may bélée the those thinges to bée true, which Moses, the Prophets, Christ and his Apostles haue spoken by the inspiration of the holy Ghost.
- Hope, that with a stedfast bélíefe wée may assure our selues that wée shall obtaine those thinges that are promised.
- Charitie, that wée neither doe, nor say anye thing but that which is acceptable to God, and profitable to men.

17 For thrée causes the word of God is to be preached.
- That the hearer may vnderstand, bécause without preaching bée cannot heare.
- That bée which vnderstandeth may bélée, because without hearing he cannot belée.
- That bée which bélieueth may doe good, bécause without faith he cannot doe good.

18 For thrée causes wée ought to bee attentiue in hearing the word of God.
- For the reuerence due to God, whose word we come to heare.
- That wée may auoyde the daunger of negligence.
- For the profit which is manifold.

19 There bée thrée inuisible vertues of God.
- Power.
  - Of the which all things procede. — The Father is power.
- Wisdome.
  - In the which all things consist. — The Sonne is Wisedome.
- Goodnes.
  - By ý which all things are gouerned. — The holy ghost is Goodnesse.

Power creates. Wisdom gouerns. Goodnesse preserues Rom.

Rom. 11. verse. 36. Bécause of him, in him, and by him are all thinges. To him bée praise for euer and euer. Amen.

20 God is thrée maner of waies all in all. Augustine.
- In heauen, onely hée is all.
- In earth, onely hée is all.
- In heauen and earth hée is all.

21 Thrée manner of waies God is euery where.
- By his essence.
- By his presence.
- By his power.

22 Hée that will know God as hée ought: must thinke vpon these 3. thinges. Luther.
- What he hath cõmanded.
- What he hath promised.
- What he hath threatned.
- Ye that meditateth these thrée, findeth God.

23 For thrée causes are thrée thinges attributed to God.
- Eies, because hée seeth all thinges.
- Handes, because he maketh all thinges.
- Feete, bécause he is euery where.

24 There is none like vnto God for 3 things. Bernard.
- Hée is rich in mercy.
- Mighty in iustice.
- Bountifull in grace.
- Hée freely respecteth ẏ humble.
- Iustly iudgeth the wicked.
- Pitifully sauetb sinners.

25 We haue receiued thrée sorts of thinges of God our Creator, whereof we ought alwaies to be mindfull.
- Such as lead vs vnto the feare of God.
- Such as mone vs to loue God.
- Such as prouoke vs to yeld thankes vnto his maiestie.

26 The knowledge of God is threefold.
- Generall, as of the Philosophers, Ro. 1. & 2. Iob 36.
- Speciall, as of the Christians. 1. Cor. 13. Rom. 10.
- Singuler, as of them that are blessed. 1. Cor. 13. Iohn 3.

27 Thrée thinges are to be knowen in disputing about God.
- Not alwayes.
- Not to all.
- Not all thinges.
- The first is referred to the time.
- The second, to the person.
- The third, to the matter.

38 Thrée notable benefites of God.
- Creation.
- Redemption.
- Sanctification.
- By the thrée persones in Trinitie.
- The Father.
- The Sonne.
- The holy Ghost.

29 There

29 There are thrée inwarde properties to bee obserued in discerning the persons of the Trinitie.
- To beget. — The Father onely begets.
- To bee borne. — The sonne onely is borne.
- To proceed. — The holy Ghost onely proceedes from both.

30 Thrée outward properties of the persons in Trinitie.
- The Father sends, and is not sent.
- The Sonne is sent to be made a sacrifice.
- The Holy Ghost is sent to sanctifie our mindes.

31 Thrée beare witnesse in heauen. 1. Iohn 5.
- The Father.
- The Sonne.
- The Holy Ghost.

And these thrée are one.
- Vnion.
- Vniting.
- Vnited.

32 There are thrée qualities in the Sunne representing the qualities of the Trinitie.
- The infinite fountaine of light.
- The brightnesse comming from that light.
- The heate proceeding and breathing from them both.

33 Thrée things in vs which doe represent the holy Trinitie.
- Memorie. — Represents the Father.
- Vnderstanding. — Represents the Sonne.
- Will. — Represents the holy ghost.

34 Thrée names being one thing in deede, are likened to the Trinitie.
- Snow.
- Ice.
- Water.

So God is thrée in person, and but one in substance.

35 Gods iudgements are knowen by thrée thinges.
- Corporall punishments.
- The sting of the conscience.
- The torments of hell.

36 Thrée manner of waies wée may sin in the worship of God.
- When for one onely true God, there are worshipped many Gods: as the Heathen did.
- When the true God is worshipped, but not according to his will.
- When the true God is worshipped, but not onely, which is done of them that worship other Gods beside the true God.

37 By thée things the loue of God appeareth towards men.
- That hée hath giuen to man the vse of heauen, earth, and all his creatures. Gen. 1. Eccle. 17.
- That hée hath graunted Angels to bée ministers to men. Heb. 1. verse. 14.
- For that hée hath offered himselfe for mankind, taking vpon him the forme of a seruant. Phil. 2. verse. 7.

38 We may commit thée things safely into Gods hand.
- Iniurie. — Bécause hée is a reuenger of iniuries.
- Losse. — Bécause hée is a restorer of losse.
- Griefe. — Because hée is our Physition and best comforter.

39 The sweetnesse of this name Iesus, consisteth in thée things.
- It is hony to the mouth.
- Melodie to the eare.
- Ioy to the hart.

40 The sonne of God according to his office, is named in thée seuerall languages.
- Messias, in Hebrew.
- Christ, in Gréeke.
- Annointed, in English.

And according to these thée names, hée is called.
- A Priest.
- A Prophet.
- A King.

41 Thée things to be considered in Christ our Sauiour.
- Hée prayeth for vs as he is our Priest.
- He prayeth in vs, as hee is our head.
- He is prayed vnto of vs, as he is our God.

42 Christ was knowne to the world to be true Messias by thée things.
- The opening of heauen.
- The appearing of the holy Ghost.
- By the voice of his heauenly Father.

43 Christ is called a Priest, & his office consistes in 3 things.
- In teaching, Malachie 2. So the Sonne brought forth the Gospell in the bosome of his father.
- In praying: as appeareth in Leuiticus. And hée prayed for vs. Iohn. 17. Hebr. 7.
- In offering sacrifice. Heb. 5. Hee offered himselfe for our sinnes.

83 Beliefe is of three sortes.
- To beleeue that there is a God, is of knowledge.
- To beleeue God, is to consent to his truth.
- To beleeue in God, is to haue true confidence in his mercy.

84 There bee three kinds of knowledge.
- To learne to know onely for knowledge sake. — The first curiositie.
- To learne to know, to that end to be knowne of others. — The second, vaine glory.
- To learne to know, that thou maist be edified. — The third, perfect charitie.

85 Faith and hope differ in 3 things.
- In obiects. — Faith apprehendeth a present benefit: Hope looketh for one to come.
- In offices. — Faith apprehendeth the promise made by Christ, which neyther hope nor other workes can doe.
- In subiects. — Faith is a knowledge in the minde, and trust in the will: Hope is in the will, and in the hart.

86 Faith exceedeth three things as Bernard saith.
- The end of mans reason.
- The vse of nature.
- The bounds of experience.

87 Three things without all doubte are to bee hoped for of God.
- Pardon. — Pardon of our sinnes.
- Grace. — Grace in regeneration.
- Glory. — Glory after resurrection.

88 Three things in which our whole hope consisteth.
- In the loue of adoption.
- In the truth of Christ his promises.
- In the power of his redemption.

89 The hope of the wicked may bee compared to three things.
- To dust scattered with the winde.
- To smoke flying in the aire.
- To a guest departing ẏ same day ẏ he came.

90 Charitie is of three sortes.
- Towards God.
- Towards our selues.
- Towards our neighbours.

91 Our neighbour, though hee bee euill, must bee loued for 3. causes.

- For Gods sake. — If thou loueſt God, thou wilt loue his ſonne alſo.
- For his owne ſake. — If thou loueſt thy brother when he is in health, thou wilt loue him alſo being diſeaſed.
- For thine owne ſake. — Thou ſhalt loue him, that thou maiſt gaine his loue which ſeeketh to hurt thee.

92 Gold and charitie are compared together three manner of wayes.

- As Golde doth excell all mettals, ſo charitie doth excell all vertues.
- As Golde is rare and deare, ſo likewiſe is charitie.
- As Golde is more faire and durable then other mettals, ſo charitie indureth.

93 The humble man eſcheweth three vices.

- Singularitie, whereby a man will bee accounted more holy.
- Arrogancie, whereby a man doth ſet forth himſelfe abone others.
- Preſumption, whereby a man doth account himſelfe fit for greater matters, then in deede hee is fit for.

94 Patience doth ſuffer any pain for three things.

- God and godlineſſe.
- Faith and religion.
- Vertues and lawes.

95 By three maner of meanes, the vertue of patience is exerciſed.

- Of God wee ſuffer punithmentes. — Wherein wee muſt take heede.
  - That we doe not murmure againſt God for our afflictions.
- Of the diuell temtations. — Wherein wee muſt take heede.
  - That the temptations of the diuell cauſe vs not to conſent to ſinne.
- Of our Neyghbors perſecutions, laſſe, and reproch. — Wherein wee muſt take heede.
  - That ỳ miſchiefe of our neighbor prouoke vs not to requite euill for euill.

96 These three thinges are a great praise for the iust.
- To hold his peace when his seruant reuileth him.
- If hee forbeare him that is sicke, when hee offereth iniurie.
- If he make no answere to a poore man, charging him with vntruth.

97 Patience is a great vertue for three things.
- If thou hurtest not him of whom thou was first hurt.
- If thy selfe being hurt, thou doest forgiue him.
- If thou sparest him whom thou couldest haue hurt.

98 Three examples of patience in the scripture.
- Of Iob. Iam. 5. you haue heard of the patience of Iob, and seene his end.
- Of Christ the onely patterne of patience. 1. Cor. 1. 1. Pet. 2.
- Of Lazarus which bare patiently infamie, diseases and contempt.

99 A good life consisteth in these three things.
- To eschew euill.
- To doe good.
- To perseuer in goodnesse to the end.

100 Perseuerance hath affinitie with these three.
- It is the sister of patience.
- The daughter of Constancie.
- The friend of Peace.

- In aduersitie.
- In labour.
- In prosperitie.

THE SECOND HVNDRETH OF THE Triplicitie of Diuinitie.

1 Thrée things are comprehended in the knowledge of God.	TO know who God is, namely, the Father, the Sonne, and the holy Ghost. To beléeue in him. To direct and gouerne our life according to his will.
2 Abraham receiued 3. Angels into his house, and they talked familiarly with thrée persons of the same house.	With Abraham the master of the house. With Sara his wife. With their maide Hagar.
3 Thrée things which the diuell will not graunt.	That Christ is the sonne of God. Hée cannot abide that Christ should bée man. Hée will not confesse that Christ hath done those things which in trueth he hath done.
4 Thrée thinges chiefly to be remembred.	GODS benefites, that wée may render thankes. Our sinnes, that wée may be sorry for them. Our death, that we may bee carefull to liue well.
5 Poore men are more easily conuerted vnto God then rich men, for thrée causes.	Bécause pride is annexed with riches: and as Gregory noteth: Pride of minde is a hinderance vnto truth. Bécause the heart of a rich man is full of the cares of this world, which choke the word of God. Bécause rich men haue corporall comforts, and therefore doe little regard spirituall consolations.

44 Christ is called a King for three causes.
- Because he put downe all power, & destroyed the workes of the Diuell.
- Because by the vertue of the spirit, he raigneth in the mindes of the faithfull.
- Because he defendeth his Church against the tyrannie of the diuell.

45 Christ the true Teacher doeth instruct vs 3. wayes: because he is
- The way. — The way not erring. — In example.
- The truth. — The truth not deceiuing. — In promise.
- The life. — The life not ceasing. — In reward.

46 There are three causes of the incarnation of Christ.
- That hee might bruise the Serpents head, Gen 3.
- That by his Sacrifice he might appease Gods wrath.
- That he might iustifie the vniust by the imputation of his obedience.

47 Three figures of Christ his crucifying, set downe in the scripture.
- The Sacrifices lifted vp on high.
- The offering vp of Isaac.
- The brasen Serpent lifted vp in the wilderness. Num. 21. Iohn 3.

48 Christ his death for vs, and satisfaction for our sinnes, is threefold.
- A worke without example.
- Fauour without desert.
- Charitie aboue measure.

49 The passion of Christ is applied three wayes.
- It is offred by the word, as by the hãd of god.
- It is receiued by faith, as by the hand of man.
- It is sealed by the Sacraments and the vse thereof set downe as it were in a Table.

50 There are three fruites of Christ his ascention.
- To send the holy Ghost.
- To be a mediatour to God the Father.
- To preserue the Word and the Church.

51 The Sonne of God was changed three manner of waies.
- From his humanitie, to his diuinitie in his transfiguration.
- From passiõ to immortalitie in his resurrectiõ
- From minoritie to his fathers equalitie, in his ascension.

52 Thrée thinges concurre in the person of Christ. Bernard.	The word. The flesh. The soule.	These thrée are one, & this one is thrée. Not by confusion of substance, but by vnitie of person.
53 Christ loued vs thrée manner of waies Bernard.	Swéetely. Wisely. Valiantly.	In that he tooke our flesh vpon him. In that hée eschewed all fault. In that he suffered death.

54 There are thrée mernailous coniunctions as Luther saieth, in the exposition on the xx.cha. Gen.
- The coniunction of the Father and Sonne in diuinitie.
- The coniunction of diuinitie and humanitie in Christ.
- The coniunction of Christ with his church.

55 Christ confoundeth the world and all thinges therein 3.waies.
- Hée accountes the chiefe wisdome thereof to bée foolishnesse.
- Hée reckoneth their best works for iniustice.
- Hée changeth their best good into euill.

56 Christ hath made vs pertakers of thrée necessary thinges.
- Of his Crosse. — Hée hath redéemed vs by his death on the crosse.
- Of his Gospell. — Hée hath instructed vs by his Gospell.
- Of his spirit. — Hée hath confirmed and sanctified vs by his spirit.

57 The whole world did marualle at thrée workes of Christ. Chrysost.
- That he rose againe after death.
- That hée ascended into Heauen in the flesh.
- That hée conuerted the whole world by his twelue Apostles.

58 Christ had thrée witnesses which did testifie of him.
- Iohn Baptist. Iohn. I. verse. 15.
- His workes. Iohn. 5. verse 36.
- His father. Matth. 3. verse. 17.

59 Christ doth excel the Saintes in thrée thinges.
- In dignitie of person.
- In worthinesse of office.
- In perfectnesse of giftes.

These doe not exclude his diuinitie.

60 The ioy which the Angels did expresse at the Nativitie of Christ is saide to bee great for three causes.
- For the matter which is great, namely, our reconciliation with God.
- For the continuance and stedfastnesse thereof, for it continueth constant for euer.
- Because it is a spiritual and pertaining vnto all those that haue the gift of faith.

61 Christ did foreshew 3. kinds of warre.
- Of outward enemies. — Paule sayeth, fighting without, feare within, and dangers of false brethren.
- Of seducers.
- Of false brethren.

62 Christ did raise three persons from death, as some iudge in 3. seuerall yeares.
- The first yeare, the widowes sonne, Mar. 7. verse. 14. 15.
- The second yeare the daughter of Iairus, Luke 8 verse 54.55.
- The third yeare Lazarus. Iohn. 11. verse 44.

63 Christ reuealed three singuler secretes vnto three Apostles, Iohn the Euangelist, Peter and Iames.
- His transfiguration on the hill Thabor. Luk. 9. verse 28.
- The reuiuing of Iairus daughter. Luke 8. verse. 51.
- The treason which Iudas practized against him. Iohn. 13. verse 26.

64 Christ is to bee considered of vs in three times.
- Beefore his incarnation. — God, the word, the image, the sonne of God.
- At the time of his incarnation. — Iesus Christ, God and man, the sonne of Mary, the sonne of God, the sonne of man, Emanuell.
- In his glorification, after his resurrection, & ascention. — All God, all man, the truth of his diuine and humane nature remaining.

65 Three things doe teach vs that the holy Ghost is true God with the father and the sonne.
- Testimonies out of the scripture, as Acts 5. Ananias did lie vnto the holy Ghost, not vnto men, but vnto God.
- The worke of creation. Iob. 33. the spirit of God made mee, and the breath of the almightie reuiued mee.
- That which is euery where, seeth, & filleth all thinges with his presence, knoweth and heareth all things. Psal. 139. whether shall I goe from thy spirit.

66 The Apostles receiued thrée giftes, when the holy Ghost descended vpon the day of the feast of Penticost.

- The gift
  - Of interpreting the scriptures.
  - Of knowledge of all languages.
  - Of a constant hart bold to set forth the truth.

67 The light of the holy Ghost doth rule vs in thrée things.

- In our counsels.
- In our manners.
- In the actions of our whole life.

68 The holy Ghost doth confirme thrée things in vs.

- Faith.
- Hope.
- Loue.

69 The holy Ghost doeth gouerne thrée things in euery godly person.

- The minde. — It doth lighten the minde with the light of the holy word.
- The heart. — It doth kindle the hart that it may conceiue the motions of good works and vertues which please God.
- The will. — It doeth mouue the will to bée willing to doe whatsoeuer God willeth in his word.

70 Thrée especiall Heresies which doe ouerthrow the doctrine of the holy Ghost.

- Of the Grecians which will haue the holy Ghost to procéde from the Father onely, and not so likewise of the sonne.
- The Macedonians which say the holy spirit is a liuing creature.
- Of the Sabellians which affirme the holy Ghost to bée all one with the father and sonne, and not thrée persons.

71 Wée commit sinne thrée maner of waies.

- In not rewarding good things with good thinges.
- In requitting euill with euill things.
- In recompensing the good with euill thinges.

On the contrary these 3. thinges are praise worthie.

- To reward good thinges with good thinges.
- Not to acquite euill with euill.
- To recompence euill thinges with good.

72 The

72 The almightie created thrée vitall spirites.
- Which is not couered wō flesh. — Of Angels.
- Which is couered with flesh, but dieth not with the flesh — Of men.
- Which is couered with flesh, and dyeth with the flesh. — Of Brute beastes.

73 Wée sinne thrée manner of wayes.
- Of infirmitie. — Against ý Father, because he is the God of might.
- Of ignorance. — Against ý Son, because héé is ý perfectiō of wisdom.
- Of malice. — Against the holy ghost, because he is ý giuer of grace

74 Wée are put in mind of thrée things so oft as we beholde a rainbow.
- Of the anger of God when he destroyed the world with water, whereof the blew colour is witnesse.
- Of the mercy of God, who will not vse that punishment againe.
- Of the latter iudgement, and burning the world with fier: the fierie colour of the raine bow shewing the same.

75 The creation of the world is an euident testimonie of thrée excellent thinges.
- Of the
  - Wisdome.
  - Omnipotencie.
  - Goodnesse of God.

76 Thrée thinges shew that the end of the world is at hand.
- Bécause the end of the Romaine Empire is at hand.
- Bécause there is a generall defect and apostacie from the Faith throughout the world.
- Bécause the Gospell hath béene preached throughout the world.

77 Thrée names of Angels are vsed in the Scriptures more thē others.
- Michael, who is like God: Dan. 10. and 12. chap.
- Raphael Gods Phisition. Tob. 3. verse 17.
- Gabriel, The strength of God. Dan. 8 and 9. chap. Luke 1.

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- They withdraw vs from sinne.
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- By what hee made it. — If by what hée made it: Hée said, & it was done. — No art of more force then the word of God.
- Wherefore hée made it. — If wherefore hée made it: because hee is good. — No cause better then that good should be created of God that is good.

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Fire thousande the world shall endure, & then bée burned, saith Elias.
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83 Beliefe is of three sortes.
- To beleeue that there is a God, is of knowledge.
- To beleeue God, is to consent to his truth.
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- To learne to know onely for knowledge sake. — The first curiositie.
- To learne to know, to that end to be knowne of others. — The second, vaine glory.
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- For his owne sake. — If thou loueſt thy brother when he is in health, thou wilt loue him also being diseased.
- For thine owne sake. — Thou shalt loue him, that thou maist gaine his loue which seeketh to hurt thee.

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- As Golde doth excell all mettals, so charitie doth excell all vertues.
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- As Golde is more faire and durable then other mettals, so charitie indureth.

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94 Patience doth suffer any pain for three things.

- God and godlineſſe.
- Faith and religion.
- Vertues and lawes.

95 By three maner of meanes, the vertue of patience is exercised.

- Of God wee suffer punishmentes. — Wherein wee must take heede. — That we doe not murmure against God for our afflictions.
- Of the diuell temptations. — That the temptations of the diuell cause vs not to consent to sinne.
- Of our Neyghbors persecutions, losse, and reproch. — That ye mischiefe of our neighbor prouoke vs not to requite euill for euill.

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13 Thrée reasons which moue vs to feare God.

- All calamities which happen vnto mankinde: death, diseases, destruction of Cities and Nations, hunger, warres, &c Also dreadfull punishmentes which afflict the wicked, shewing that God is angry with sinners.
- All the exhortation of the Prophetes vnto repentaunce. The law of God, and the horrible curses which are added vnto that law.
- The death of the sonne of God.

14 About the time that the world shall haue end, men shall be euill inclined 3 manner of wayes.

- They shall bée louers of themselues, following pleasure and riotousnesse.
- They shall bée grædie and couetous.
- They shall bée high minded and proude.

15 Thrée sortes of people are called to religion.

- One sort God calleth by holy inspirations.
- Another sort is chosen of men by good counsels, as Hippolito was conuerted to the Faith by the instructions of Saint Laurence.
- The third sort is constrained to enter into religion by some necessitie or misaduenture happened vnto them.

16 Humilitie is a vertue which doeth chiefly comprehende thrée thinges.

- Humilitie acknowledgeth hir owne vncleannesse and infirmitie, and doth feare God.
- Shæ doth not desire matters aboue hir vocation, but kéeping hir selfe within hir bounds, she resteth hoping in Gods helpe.
- She doth not despise others which are gods instrumentes, but acknowledgeth Gods giftes in them, knowing that all labour is in vaine vnlesse hæ prosper it.

17 Hée that is humble and lowly as bée ought, doth reape triple commoditie.

- He hath God dwelling with him.
- The humble man is honoured of men, and they alwayes giue him a good report.
- Hæ alone hath the fruite thereof, because humility is the mother of shamefastnesse, the way of patience which leadeth to wisdome, the kæper of feare and faith.

18 The

18 The tokens of true humilitie consist in 3 things	In behauiour.	Hée that is humble in minde and body, doth shew the same by looking stedfastly vpon the ground, and in laughing without great cause.
	In wordes.	Hée speaketh few words and soft, and holdeth his peace vntill he bée asked.
	In déedes.	Hée doth nothing but that which is agréeable with good manners and that without pride.

19 Patience doth comprehend and signifie thrée things.	A stedfastnesse of the minde, suffering any affliction or contumelious reproches without murmuring or repining. A reuenge giuing a deadly wound, and heaping coles of fire vpon our enemies heades. A close martiring, not without reward.
20 When wée suffer any crosse or affliction, wée must bée patient for thrée causes.	That wée may follow the example of Christ. Bécause God hath so commanded. That wée may gather the fruits of patience.
21 Christ commandeth in the v. Chap o. Math. That wée should not resist euill: and by 3 precepts doth exhort vs vnto patience.	Hée commandeth that whosoeuer shall strike thée on the right cheeke, to turne to him the other also. Hée commandeth if any man will sue thée at the lawe, and take away thy coate, to let him haue thy cloke also. Hée commandeth that whosoeuer will compell thee to goe a mile, to goe with him twaine.
22 Wée must suffer 3 kindes of euill patiently.	Necessarie euils, such as can neyther bée altered, amended, nor hindered. Accidentall euils, which haue not happened vnto vs by our owne euill counsell. Such euils as wée haue deserued.

23 The reward of patience.

- 1. Iames 1. Blessed is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life which the Lord hath promised to them y loue him.
- Prouerbes 19. A mans knowledge is perceiued by his patience.
- 1. Peter 2. If when ye doe well ye suffer wrong and take it patiently: this is acceptable to God.

24 Three things direct vs in the right path, and suffer vs not to goe astray.

- Loue, which banisheth all wearines and causeth all labour and trauaile to seeme easie.
- Hope, of promise or reward.
- Faith, which is grounded vpon promises, and beleeueth in God.

25 Vnlesse the spirit of God doe establish and seale our mindes, that they may continue stedfast in faith, we shall be ouercome by one of these three things.

- Either by Sathan who is furnished with a thousand arts, sleights, and deceites, to entrappe vs.
- Or by our owne frowardnes and inconstancie, which is easily seduced by euill examples.
- Or by persecution and affliction which cause vs despaire and throw our selues headlong into hell.

26 Three chiefe rewards of perseuerance.

- A crowne of life. Apoc. 2.
- A plentifull reward in heauen.
- Life euerlasting, Matth. 24. He that endureth to the end shalbe saued.

27 Three thinges wherwith we may comfort our selues being in tribulation.

- That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luke 22. Iohn 17.
- That he will not suffer vs to be tempted aboue our power. 1. Cor. 10. verse. 13.
- That he heareth our prayers, and will help vs in time of neede.

28 The

28 Thrée properties that belong to Epicures.

- They neither feare nor reuerence God, and esteeme all godlinesse as a mockery.
- They offer sacrifice vnto their gutts, other God they know not.
- Neither griefe nor feare can compell them to bee carefull for the time present, or to come.

29 Thrée kindes of doubting repugnant to faith.

- To doubt of God.
- To doubt of his prouidence.
- To doubt of the certaintie of that doctrine which the Prophetes and Apostles deliuered.

30 All Idols had their originall of thrée things.

- Of superstition.
- Of wicked imitation.
- Of flattery.

31 Thrée efficient causes of Idolatrie.

- The deuill fretting with hellish heate, and haggish hate, and prouoking mans miserable nature to deuise idoles thereby to haue God in derision.
- The blindnesse of mens mindes, and boldnesse to reiect the word which hath bene deliuered by the Prophets and Apostles, and deuising strange opinions and worshipping of God after their owne pleasure.
- A perluasion of wisdome, and a good intent, which not content with the word of God, onely doeth imagine it can inuent more excellent kindes of worship.

32 Thrée causes why Idolatry should bee abolished.

- Because it is sinne against the first commaundement, not to abolish images, Iudges 2.
- Because not being abolished, they trouble the church of God. King. 18. Elias sayeth, I haue not troubled Israell, &c.
- They are to be abolished for feare of punishment, because God is angrie with Idolaters, and will punish them. Deuteron. 4. Hos. 2. and 7.

33 We must fight with three sortes of weapons against heretikes.
- With praying. — To conuert them.
- With learning. — To conuince them.
- With lawes. — To condemne them.

34 Euill men do persecute the good three manner of wayes.
- By hatred of their hearts.
- By iniuries in deedes.
- By reuilyng wordes.

God commaundeth that wee resist them with three contrarie thinges.
- With loue of heart when he saith, Loue your enemies.
- With giuing benefites when he saith, Dooe good to them that hate you.
- With praying for them when he saith, Pray for them which reuile and persecute you.

35 Three things to bee knowen and marked concerning superstition.
- That it doth spring of true godlynesse, and diuers waies doth weary mens mindes.
- That it doth vaunt of the title of true religion and doth allure multitudes of people vnto it, and doth gouerne them.
- It attributeth a certain vertue vnto things without Godes ordinance or naturall reason.

36 Magicall blessings or enchantings do differ from the blessings of the Patriarches three manner of wayes.
- Magicians are not called of God to blesse.
- They abuse good wordes, and wrest them to another ende then God hath appointed.
- They haue no promise that their endeuour shall take effect.

37 The proud mans heart is destitute of three good things.
- It is hardened, and wanteth godlynesse.
- It is voyde of Contrition.
- It is dry, wanting the dew of spirituall grace.

38 Three horrible thinges may bee noted in a proude man.
- That he striueth against GOD.
- That he will make himselfe equall with God.
- That he exalteth himselfe aboue God.

By transgressing Gods commaundements.
By desiring to bee almightie as God is.
In y he wil haue his owne cõmandement obserued, though it be cõtrary to Gods commaundement.

39 Three

39 Thrée things being thought vpon, should abate the pride of man.
- Our birth which is lamentable, bécause wée are borne in sinne.
- Our life which is nothing els but labour and griefe, and subiect to manie inconueniences.
- Our death which is terrible, especially bécause wée shalbe consumed with wormes.

40 Thrée partes of repentance.
- Contrition. — In the heart. — Because we beléeue with the hart vnto righteousnesse.
- Confession. — In the mouth. — Because we cõfesse with the mouth vnto saluation. Rom. 10. ver. 10.
- Satisfaction. — In workes. — Bécause the offence is not forgiuen, before restitution be made.

41 Pride is an exalting of the minde which doeth raise it selfe aboue our
- Creation.
- Vocation.
- Humane condition.

42 By the shamefull falls of thrée, it doth appeare that security hath no place to rest in.
- Neither in heauen. — In heauen Lucifer sinned through securitie.
- In Paradise. — In Paradise Adam sinned through security.
- Nor in ý world. — In the worlde Iudas béeing one of Christ his Disciples, sinned thorow securitie.

43 Thrée things in Christ worthie to be wõdered at
- The examples of his life. — Whereby hé edified the enuious.
- His woordes of wisdome. — Whereby hé instructed the ignorant.
- The marvails of his glory. — Whereby hé did conuert the vnbéléeuers.

44 Thrée benefites which wée haue receiued, ought to moue vs daily & hourely to giue thankes vnto God.
- Our creation.
- Our redemption.
- Our iustification.

45 Let

45 Let vs giue thankes vnto God all the day long, and especially acknowledge 3. benefites.

- Bécause hée hath sanctified vs béing vncleane.
- Bécause wée haue receiued those thinges of his maiestie which wée had not.
- Bécause hée hath giuen vnto vs those things which we neuer deserued.

46 The thankes giuing of thrée sorts of men ought deseruedly to be reprehended.

- Of hipocrites which is fained.
- Of worldlings which is for custome sake.
- Of such as are newly recouered of a sicknesse which is wont to be very short.

47 Preaching is vsed for thrée purposes.

- That God may bée feared.
- That God may bée knowen and his will fulfilled.
- That many may bée made inheritors of eternall life.

48 Thrée kindes of confession in the holy scripture.

- Confession of praise.
- Confession of truth.
- Confession of a fault.

49 Thrée effectes of confessing the truth.

- A confirming of the doctrine sent from heauen.
- A strengthening of them which are weake in faith.
- Testimonies of the iudgement to come and eternall life.

50 Christ in the 5. of Mathew commaundeth vs not to sweare by 3. things.

- By heauen. — Bécause it is the throne of God.
- By earth. — Because it is his footstoole.
- By our head. — Beecause man can-not make one white haire or one blacke.

51 For 3. causes as Augustine sayeth. it sémes that we should not sweare at all.

- Lest we should take a facilitie in swearing.
- Least our facilitie bring vs to a custome of swearing.
- Least by that custome wée fall into that danger which is prouided for swearers.

52 For

52 For 3 causes we may lawfully sweare.
- That God may be worshipped and glorified. Esay. 19. ver. 18. 1. King 22. ver. 14.
- That truth may be maintained.
- That innocentes being circumuented by craft may be deliuered from danger.

53 Three thinges to be obserued in othes.
- We must not vse all maner of othes.
- We must not vse them alwayes.
- We must not vse them for light occasions.

54 By 3. manner of wayes men forsweare themselues,
- Either when they deceiue, or are deceiued.
- When they thinke that to be false which is true.
- Or when they thinke that to be true which is false.

55 Three thinges are like othes.
- Vowes.
- Couenants.
- Promises.

56 The 4 commaundement of those ten which were deliuered vnto Moses, was appointed to be kept for 3. causes.
- To signifie vnto vs the spiritual rest.
- To maintaine celestiall gouernment.
- That seruants and cattell might cease from their labour.

57 Three principall holidaies on which the Iewes vsed to goe vp to Ierusalem.
- On Easter day.
- On Whitsunday, otherwise called the feast of Pentecost.
- On the day of the feast of tabernacles, which was wont to be obserued the 15 of Sept.

58 We ought to met together on those daies which by the church are appointed holidayes for 3 causes.
- That we may heare the word of God.
- That we may pray vnto him.
- That we may confirme our faith with the Sacraments.

59 Three thinges which as Luther affirmeth, will destroy christian religion.
- Forgetfulnesse of benefites which we haue receiued by the Gospell.
- Vans wisdome which will bring all thinges in order, and with euill counsell make common quietnesse.
- Securitie which raigneth here and there, and in euery place.

60 Thrée kinds of hearers of the word of God are praise worthie.
- They which listen attentiuely.
- They which lay it vp in their hart.
- They which shew forth the fruits thereof in their lyfe.

61 The knowledge of 3 things very necessary for a christian.
- To know God.
- To know his will.
- To know himselfe.

62 Thrée most necessary things for a Christian man.
- True repentance.
- Feruent prayer.
- Patience.

63 The whole lyfe of christians as Melanchthon teacheth, ought to bee directed vnto thrée purposes.
- That God may bée glorified.
- That the church may bée beautified.
- That wée our selues in the Church seruing God, may looke for eternall rewards.

64 Thrée things in a Christian which must agree together, that his lyght may shine beefore God and men.
- Fayth.
- Doctrine, and
- Lyfe.

65 S. Paule vnto Titus Chap. 2 sayth, that a Christian ought to lyue 3 manner of wayes.
- Soberly.
- Honestly.
- Discretly

66 Thrée things God requireth at our hands. Deut. 10.
- That wée feare him.
- That wee loue him.
- That wee walke in his wayes.

67 Paule in the Epistle to ỹ Galathians doeth warne Christians to take heede of 3 things.
- That they bee not desirous of vayne-glorie.
- That they prouoke not one another to anger.
- That they enuie not one another.

68 Paule in the 5 to the Ephes. will not haue 3 things named amongst Christians.
- Fornication.
- Uncleannesse.
- Couetousnesse.

69 Christians haue 3 accusers beefore God.
- The Diuell.
- The Law.
- Their owne conscience guiltie of a fault.

70 Paul in the 2 Chap. to Titus, willeth a minister to do 3 things with authoritie.
- To Speake.
- To Exhort.
- To Reprouue.

71 Three things are necessary for a Christian at all times.
- Faith towards God.
- Loue towards our neighbour.
- Mortification of ỳ flesh towards our selues.

72 The Israelits being in aduersitie, & comforting and exhorting one another vnto faith and obedience, vsed to speake thus as in a prouerbe.
- Bee of good courage.
- Trust in God.
- Follow thy vocation
- That God which prouided the Ramme for Abraham to sacrifice, hee also will send happie successe to thy enterprises. Gen. 22. verse. 13.

73 Preachers and Ecclesiasticall rulers should alwaies meditate on these sayings in the scripture, and not suffer them to slide out of their memories.
- We must one day render an account of our Stewardship, and of euery idle word. Luke 16.
- When I shall say vnto the wicked, thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall dye in his iniquitie, but his blood will I require at thy hand. Ezech. 3. verse 18.
- An hard iudgement shall they haue, that beare rule. Wisd. 6. verse 5.

74 Three things by which appeareth, that it is very difficult to preach.
- Because of all things it is most laboursome.
- Because of all things it is most daungerous.
- Because of all things in the world it is most despised, and subiect to the iudgements of most vile persons.

75 Three things necessary for a Preacher, that hee may haue many hearers.
- Learning.
- Eloquence.
- Holynesse of lyfe.

76 The Preacher of the word of God ready to goe vp into the Pulpet, must remember these things.
- That hee hath Christ for his Iudge.
- Angels beholders of him.
- Simple hearers whose minds are easelie wounded.

77 Thrée ornamentes fit for a ministers house.
- An open gate.
- A godly household.
- A good library.

78 Thrée sorts of euil ministers.
- Which teach ill, and liue wickedly.
- Which teach well, and liue euilly.
- Which teach ill, and seeme to liue well.

79 One of these 3. thinges doth surelye happen vnto ministers which preach the word of God in euill princes courtes.
- Either for feare they denye their master Christ, as Peter did. Iohn 18.
- Or they are handled as Christ was in Herods court, and made a mocking stocke, Luke 23. verse 11.
- Or they are cast into prison, tormented and slaine, as was Iohn Baptist. Mathew 14. verse 10.

80 Thrée horrible euil's were the cause of the rich mans condemnation, of whom there is mention made in the 16. of Luke.
- Securitie. In that hée did not repent, nor had no feeling of Gods wrath and iudgement. Riot and surfeting. Hauing no care of the saluation of his soule.
- Want of faith. In that he did not respect Lazarus: for where true faith is, there cannot bée cruelltie towards the afflicted.

81 The man is blessed that doth these 3 thinges. Psalm. 112.
- Pitieth the poore.
- Lendeth to them that want.
- Gouerneth his affaires by iudgement.

82 Truth is stronger then 3. strong things. 1. Esdras 3.
- Strong wine.
- A woman.
- A strong king.

83 Heretikes doe represent the properties of 3 beasts. Barnard.
- They are biting, like dogs.
- Subtill, like foxes.
- Proude, like Lyons.

84 Histories and the old fathers doe attribute thrée thinges vnto heretikes.
- Great knowledge.
- A shew of wonderfull holinesse.
- A disagréeing with other Churches.

85 Thrée

85 Thrée sortes of Angels.
- The sonne of God. Gen. 48.
- The preachers of the word. Malach. 2.
- Spirits created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heritikes doe trouble more the godly teachers then the common lay men.
- Godly teachers doe more easily vnderstande their deceites, and barke at them as good dogs doe in the entris of their masters house.
- Godly teachers cannot defend themselues with externall force, and many times the communaltye which should defend them, doth forsake them.
- The pretence of heritikes is alwayes to diminish the glory of God and holy worship, whereof the ministers are perfect and godly teachers.

87 Thrée thinges to be noted in the enuies of Christ and his Church.
- First, they are vnthankfull, and after the manner of the world, for a great good turne they repay great ingratitude.
- Secondarily, they haue zeale without knowledge, they will seeme and bee accounted defenders of the truth.
- Lastly, they are manslears and doe all things with execrable crueltie.

88 Thrée sortes of hippocrites workes, which compell Esay in his fift chapter to crie, Woe vnto them.
- Such as speak good of euill & euill of good.
- Such as stand in their owne conceites.
- Such as draw wickednesse vnto themselues with the cordes of vanitie.

89 Whatsoeuer wée doe, is both good and iust if wee bee not deceiued with thrée thinges. Augustine.
- If forgetfulnesse confound not our memorie.
- If error obscure not our vnderstanding.
- If iniquitie deprauе not our will.

90 Hipocrites as Barnard witnesseth, are.
- Iudges, But, without authoritie.
- Witnesses. But, by heare say.
- Accusers. But, without truth.

91 Christ hath 3. sortes of souldiers.
- Some he hath placed in the kingdome of the earth, and these are fighting souldiers. Ephes.6.
- Some are triumphant souldiers, for these he hath ordained the kingdome of heauen, vnto whom after the victory, he will giue a crowne. 2.Tim.4.
- Some are cowards and fugitiues, and for these he hath appointed the prison of hell Esay 24.

92 The godly are afflicted sometime for 3.causes.
- That their faith may be tried.
- That true repentance may increase in them.
- That they may be stirred vp vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3 sortes. 1.Iohn. 2.verse 16.
- After the concupiscence of the flesh.
- After the lust of the eyes.
- After the pride of life.

94 Let a minister liue so that hée may bée as a paterne of good life vnto his hearers, following the example of Paul.
- 1.Cor.4.verse 16.
- 1.Cor.11.verse 1.
- Phil.3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3.things.
- To béléeue inuisible things.
- To hope for things promised.
- To loue God though hée séeme to shew himselfe to be our enimy by punishing vs.

96 Thrée things to bée obserued in all things that we doe.
- That we follow the expresse word of God.
- That we craue Gods aide.
- That wée looke for such euent as shall please him to send.

97 Thrée giftes of God which proceede out of his owne mouth, Prouerb.2,
- Wisedome.
- Knowledge.
- Vnderstanding.

98 Thrée kindes of knowledge requisite in a christian.

- Wisedome to know what belongeth to God that we may desire heauenly things.
- Understanding for the world, that wee may learne to despise it.
- Foreknowledge of our death, that while wée liue wee may liue to God.

99 For 3 causes it was necessary that Christ should rise againe the third day.

- That the prophesie might be fulfilled. Hos. 6. verse. 2.
- That his bodie should not corrupt. Psal. 16. verse. 14.
- That the omnipotencie of his diuinitie might be linked with his humanitie.

100 Thrée argumentes and testimonies against the Anabaptists to proue that Christ was borne of the flesh of the Virgine Marie.

- Of the promises made vnto Abraham and our forefathers. Gen. 22. verse 18. item. 26. verse 3. And in thy seede shall all the nations of the earth bée blessed. All such promises should bée false, if Christ hadde not come out of the wombe of the Virgine Marie.
- It is necessary that Christ should take flesh of the Virgin Marie, seeing in many places of the scripture he calleth himselfe the sonne of man.
- It is manifest in the first chapter of the Epistle of S. Paule to the Romans, verse 3. the wordes bee these, Who was borne of the seede of Dauid according to the flesh.

THE FIRST HVNDRETH OF THE Triplicitie of Philosophie.

1 The whole course of mans life consisteth in these three.
- To bee borne weeping.
- To liue laughing.
- To dye sighing.

2 He is worthilie called a wise man.
- Which remembreth things past.
- Which marketh the course of thinges present.
- Which foreseeth thinges to come.

3 Three thinges obtaine great friendship.
- Faire speech in presence.
- Good report in absence.
- Faithfulnesse in felowship.

4 Three sortes of men differ in wishing.
- The ambitious. — Wisheth so much, that for it hee is hated.
- The base minded. — Craueth so little, that euery man ouercroweth him.
- The vertuous. — Desireth a meane with loue.

5 Three sortes of men accounted happie in this world.
- He that oweth nothing.
- A man single and not married.
- He that hath new buried his rich parentes.

6 Three sortes of men wofull to bee seene.
- A rich man fallen into pouertie.
- A vertuous man dispraised.
- A wise man scorned of the ignorant.

7 Three thinges which euery man doth in respect of his enimies.
- He feares. — Whom hee feares, hee hates.
- He hates. — Whom hee hates, hee beewares.
- He bewares. — Whom hee bewares, hee seekes his destruction.

8 Plutarch doth require these 3 things in a young man,
- Temperance in his minde.
- Silence in his tongue.
- Bashfulnesse in his countenance.

9 The art of gouernment was.
- Found out. — By experience.
- Defended — By science.
- Conserued. — By prudence.

10 Pride is noted in a man by three thinges.
- To shew a certaine statelinesse in going.
- To disdaine his companions and equals.
- To seperate himselfe from the companie of others with a vaine kinde of selfe loue.

11 Three causes why a man may bee earnest in giuing good counsell, Because
- It is an easie thing.
- Of little cost.
- And the best gift a man can giue vnto his friend.

12 Three desires amongst friends
- To inioy health.
- To possesse honour.
- Not to suffer necessitie.

13 Three soueraigne plaisters for a hart which is grieued.
- Temperance.
- Time.
- Forgetfulnes.

14 Three thinges good for euery man.
- To vnderstand well.
- To speake better.
- To doe best of all.

15 Alphonsus King of Aragon, vsed to thanke God most hartily, especially for three causes.
- For that he made him a man, and not a bruits beast.
- For that he was a christian.
- For that hee was Prince and ruler ouer so many countries.

16 Plato at the point of death, yelded thankes vnto nature, for 3 causes.
- That he was borne a man and not a beast.
- That hee was a Grecian borne and not a Barbarian.
- That it was his chaunce to liue in the time of Socrates.

17 Aristotle the Philosopher approching vnto death, his scholiers requested him to vtter some sententious saying vnto them in stede of a last will & testament, who sighing, said,
- I came humbled into this world,
- Heere I haue lived carefully.
- I depart troubled, being vnskilfull and ignorant.

18 As

18 As dogges bée like Wolues, so thrée sorts of men are lyke friends.	Parasites.	Fawne for the Belly.
	Flatterers.	Cosen for the Coyne.
	Hypocrites.	Dissemble in Religion.

19 The couetous man doth alwaies offend thrée persons.	GOD.	Frō God hée withholdeth his right.	Unthanckfull to GOD.
	His neyghbour.	Hée denieth things necessary vnto his neighbor.	Wicked to his neighbour.
	Himselfe.	Hée keepeth that which is needfull, from himselfe.	Cruell to himselfe.

20 Euill counsailers teach a yong and vnskilfull prince, 3 things which afterward hurt him and his subiectes much.	To prefer	Profit bésore honestie.
		Gayne before vertue.
		Tiranny before modesty.

21 A good counsayler should bée furnished with these thrée.	Experience of many things.
	True loue towards him vnto whom hée ministreth counsell.
	Libertie to speake freely.

22 Thrée things ought to bee considered in a witnesse.	The nature.	That a witnesse bée a man and not a woman, for women are diuers and inconstant in theyr reports.
	The condition.	That hée bée free & not a bondslaue, for hee will conceale a truth for feare of his masters displeasure.
	The lyke.	That hee bee innocent and not infamous, for infame will not accompany a wicked man.

23 Wée ought to beare thrée sorts of affection towards him that is conuicted of a crime.	Loue.	Considering his nature, we ought to loue him, because hee is a man.
	Hatred.	Considering his fault which he hath committed, wee should hate him.
	Pitie,	Considering the payne which hee must suffer for his fault, we ought to pitty him.

24 No man ought to praise himself, nor desire to bée praised, for 3 causes.	For if hée respect the time hée hath passed, hée shall finde that hée hath done many things for which hée ought to bée sorry.
	If hée consider of the time to come, hée shall perceiue many imminent daungers whereof hée should bée affrayde.
	If hée regard ý present time, hée shall finde many defects & much want in himselfe, which minister occasion of bashfulnesse.

25 Vppon thrée occasions men vse to excuse themselues for not doing thinges which they were enioyned to do.
- Eyther when they are weary & would rest.
- Or when that which is appoynted doth seeme to bee hard and difficult.
- Or when it seemeth to bee vnfruitfull and vnprofitable.

26 For three causes wee ought to vse few words.
- Because of many wordes, proceed many faults.
  - Socrates the Philosopher houlding his peace amongst company, and being asked why he did so, answered, Because I haue beene sorry sometimes for speaking, but neuer for holding my peace.
- Beecause it is a signe of foolishnesse to vse many words.
  - Solon the Philosopher beeing silent when other men talked, One demaunded of him whether hee helde his peace for want of words to speake, or for that hee was a fole? Hee answered. No fole can holde his peace.
- Beecause manye words are ẏ causes of discontentment & displesing
  - Xenocrates the Philosopher sayde vnto one that was a great babler. If you heard your self with my eares, you would hold your peace.

27 Those which are angry make small accompt of 3 things which should bee highly esteemed.
- Olde age which ought to bée reuerenced.
- Affinitie of kinred.
- Benefites which are past.

28 Those iudges cannot iudge vprightly, which eyther
- Suffer thēselues to bée corrupted with gifts.
- Are moued with authoritie.
- Will requite friendship, or reuenge enmitie.

29 Our minde must bée preserued from three things.
- Anger. — Fretteth.
- Hatred. — Consumeth.
- Glory. — Puffeth vs vp with pride.

30 A guilty conscience worketh 3 miracles.
- It maketh the heauen and earth though they were x. tymes greater then they bee, to bee narrow then a mouse hole.
- It causeth strong men to bee so fearefull that they are astonished at the shaking of a leafe.
- It stirreth vp the little dog, which though it hath slept all his lyfe tyme, yet at his death it barkes, and is in the stead of or a thousand witnesses.

31 Thrée

31 Three things make a man very sorrowfull.
- That hee must needes dye.
- That hee knowes not when.
- That after death hee knows not where hee shall bee.

32 Three powers of the soule assigned vnto three partes of the body.
- Reason to the head.
- Anger and other perturbations, to the heart.
- Lust and concupiscence, to the liuer.

33 Three instruments of mens actions.
- Sence.
- Vnderstanding.
- Appetite.

34. The countrey lyfe is maistresse of three things.
- Frugalitie.
- Diligence.
- Iustice.

35 The whole life of man passeth away with doing three vnnecessary things.
- A great part with doing euill.
- A greater doing nothing.
- The greatest wich doing thinges to small purpose.

36 All men are busied about one of these three things.
- Honestie.
- Profite.
- Pleasure.

37 The Sunne hath three titles attributed vnto it.
- It is called
  - The eye of the world.
  - The pleasure of the day.
  - The beautie of heauen.

38 The Astronomers testifie that there commeth profit from the Sunne three manner of wayes.
- By influence.
- By motion.
- By lyght.

39 The world is likened to the Sea for three causes.
- Because it
  - Swelleth with pride.
  - Burnes with couetousnesse.
  - Fometh with lust and riot.

40 We ought to rule our tonge in speaking 3 manner of wayes.
- To speake but little of the nobler sort.
- To speake well of all men.
- To speake nothing in commendation of our selues.

41 Hée that will liue in quiet, must frame himselfe to 3 things. — To: Heare. See. And say nothing.

42 Democrites the Philosopher is thought to haue thrust out his owne eyes for three things.
- Bécause his sight did hinder his inwarde meditations.
- Because hee coulde not loke on women without lusting after them.
- Because hée could not patiently abide to behold the flourishing estate of wicked men.

43 The Philosopher Aristotle beléeued but 3 things.
- That which hée touched with his hand.
- That which hée saw with his eyes.
- That which hée could comprehend in argument.

44 Hope is good for 3 causes.
- It is a remedy in aduersitie, wiping teares from ẏ eyes, for hope onely doth sustaine thē whom iniurious fortune doth oppresse.
- It nourisheth the life, promising better successe to morrow.
- It leaueth not a man at his death, but exalteth his hart to immortalitie.

45 Hope doth comfort three sorts of men, of whom others are past hope.
- Him whom the Phisitions haue giuen ouer.
- Him ẏ is bound & cast into a déepe dungeon.
- Him that hath suffered shipwrake being tossed with waues: hope perswades to cast his armes abroad.

46 Hope is misliked of some men.
- Plato and Pindarus call it a dreame of him that waketh.
- Cato sayeth, that it maketh great thinges small, and small things nothing.
- Another sayth, that it is a griefe and an vnprofitable burden which wanteth euent.

47 Three things to bé noted cōcerning the affection of loue.
- To loue thē which hate vs, is a diuine vertue.
- To loue them that loue vs againe, is a common thing amongst men.
- But to hate them that loue vs, is worse then brute beastlynesse.

48 Three

48 Thrée thinges requisite in all good workes.
- Knowledge how to doe them.
- Power able to doe them.
- Will to bée readie to doe them.

49 Thrée guides to pouertie.
- Gluttonie.
- Sloth.
- Whoredome.

50 Thrée thinges worthy praise are attributed vnto perseuerãce.
- Cicero sayeth, it is a stedfast and continuall vpholder of that which is grounded vpon reason.
- It doth search out the truth and follow it alwayes.
- It can not bée altered to depart from the truth, neither by fauour, allurements, nor giftes.

51 Thrée most daungerous thinges will not alter the minde of a iust man (being resolute in his purpose) from the state of stedfastnesse. Horace.
- Not the rage of citizens commaunding that which is euill.
- Not the puffed and swolne countenance of a terrible tyrant.
- Nor Iupiters thunderbolles, the gates of hel: no though the world should bée turned topsi-turuie.

52 Thrée abhominable sayings of the Epicures.
- There is no plasure after death.
- A vengeance on him that careth for to morrow.
- Neither feare thou the latter day nor wish for it.

53 Thrée causes why men loue one another.
- One loueth, bécause he is loued.
- An other, because hée is aduaunced to honor.
- The third, bécause hée loueth for some benefit at his handes whom he loueth.

54 Pride doth studie to coniopne 3. things with hir selfe.
- Power.
- Nobilitie.
- Riches.

55 Thrée

55 Thrée thinges which Pythagoras chiefliе wished for himselfe.
- Beautie.
- Riches.
- Health.

56 Saint Ierome writing to Ruffinus, sayeth.
- That a friend
  - Is long sought for.
  - Scarcely to be found.
  - And hard to be kept.

57 Phauorinus writing of ambitious persons, saith, That
- Some be scoffers.
- Some full of hate.
- Some be miserable.
  - Which ambitiouslye attempt high matters.
  - Which haue obtained thinges too good for their degrées.
  - Which are deceiued by hope.

58 Thrée thinges which cause a man kepe his friends.
- If hée give much.
- If hée aske little.
- If hée take nothing.

59 Thrée thinges which wée ought to take in good worth of our friend.
- A gift.
- His good will.
- His counsaile.

60 The minde which is couetous of money, knoweth.
- Neither how to abstaine from that which is forbidden.
- Nor how to reioyce in that which is graunted.
- Neither how to frame it selfe vnto goodnesse.

61 Cicero saieth, that hée is wont to bee called a thriftie fellow.
- Which neyther for feare doeth forsake his fortresse, which is the part of a coward.
- Neither for couetousnesse doeth not restore that which was closely committed vnto him which is a point of iniustice.
- Neither rashlye hath misbehaued himselfe, which is starke foolishnesse.

62 You may marke thrée thinges in slanderers.
- They are vaine in heart.
- They haue lies in their mouth.
- Their throtes are open sepulchres, breathing out filthie and abhominable speeches, which seeme to infect the aire euen like the stench of dead bodies.

63 Such

63 Such as are bearers of slanderers, as Philostratus witnesseth, are.
- Louers of many words.
- Followers of lyghtnesse and credulitie.
- Enuious bearers of inst matters.

64 Truth is likened vnto these 3 thingss.
- The light. — For the light is pleasant vnto him that hath a cleere sight, but offensiue to one that is pore blind.
- The smell. — The smell which is comfortable to man will eyther driue away, or kill a serpent.
- The tast. — Bread is sauorie to a sound tast, but vnsauorie to him that hath a sore mouth.

65 Hatred is lykened vnto these three things.
- Fyre. — For the Fire doth consume that substaunce wherby it is nourished, so hatred consumeth the hart wherein it hath beene nusled.
- A Moth. — As the Moth doth gnaw the garment wherof it is bred, so hatred gnaweth the heart wherein it was conceiued.
- A Bee. — As a Bee pricking another doth lose his sting and can neyther make honey, nor liue but a small time after, so the hart pricking another with the sting of hatred, doth lose many sweete vertues, and killeth it selfe.

66 Three things to be learned of them that apply themselues to any arte.
- Lette him bee apt to learne, neither lette him perswade himselfe that hee knoweth all thinges after a little instruction.
- Lette him bee readie to believe, though hee vnderstande not all thinges: because as Aristotle saith: The learner must beleeue.
- Lette him bee obedient, and not contemne good admonitions, nor condemne wholsome counsells.

67 Three thinges being in one man, make him very learned.
- Arte maketh him certaine.
- Vse, maketh him readie.
- Imitation, maketh him expert.

68 The drunken man commeth in contempt by his surfetting.
- He is an abhomination before God and his Angels.
- He is scoffed and scorned of men, & thought vnfit for honest exercises.
- He is confounded with the Diuell, and ledde by all maner of mischiefe.

69 Drunken men by too much swilling, bring 3 euils vpon themselues.
- To stumble and tremble.
- Madnesse.
- That at length they die either blasted or stricken with a planet.

70 King Phillip of Macedon receiued 3 luckye messages at one time.
- That he had wonne the game at Olimpus by the running of his chariots.
- That his Captaine Parmenio had ouerthrowen the Dardanians.
- That his wife Olimpia hadde borne him a sonne which was called Alexander.

71 Three things to be required of a Iudge, which are necessarye to the discharging of his office.
- Let him heare the accusation, and listen as well to the poore mans complaint, as to the rich mans request.
- Let him sift the accusation by examining witnesses, and alowing of lawfull proofes.
- Let him pronounce the sentence of Iustice earnestlye, without respect of fauouring one, or hating the other.

72 The Iudge must haue respect vnto three things.
- The Law. — The authoritie of the Law must be defended with cruelte.
- The guiltie. — The former life of him that is guilty, his disposition and his nature must be considered.
- The people. — He must haue respect vnto the people, least he spare them that be guilty, to the hinderaunce and daunger of the common wealth.

73 Three things as Aristotle saith, make a Iudge ignorant of the truth.
- Loue.
- Hatred.
- Priuate gaine.

74 Lycurgus

74 Lycurgus & almost al the other Law readers of the world, albeit in many thinges they were different, yet they had full concord and agreament in these three.

- To honour God.
- To owe compassion to the poore.
- To beare a reuerence to old men.

75 All mens actions, or all the deedes of men are threefold.

- Some thinges are done to a godly and honest ende and purpose, and these are worthie praise.
- Some are done vpon vrgent necessitie, and these are not vnworthie of excuse.
- Some are done to an euill entent, yet not of necessitie, and these deserue punishment.

76 A wise man lamenteth and repenteth that he hath done these three things.

- Gone by Sea, when hée might haue gone by land.
- That he hath reuealed his secrets.
- That hee hath let one day passe without doing some vertuous thing.

77 Marcus Sergius had the vse of three handes.

- A right hand.
- A left hand.
- An yron hande in stead of his right hand.

- When hée lost his right hand, hée receiued 23 wounds.
- Hée fought in 4 sundrye battels with his left hand.
- Hée fought with his yron hand at the siege of Cremona and toke 12 places in Gaule.

78 Three great benefits we receiue when wée eate cherries.

- They clense our stomacke.
- The meat of them breedeth good blood.
- The kernels of them are good against the disease of the stone.

79 A gentle minde is of three sortes.

- Milde to suffer.
- Ready to forgiue.
- Willing to helpe.

80 Wée must put 3 things out of our mindes.

- Cares.
- Feare.
- The desire of other mens wealth.

81 Gold as Basilius sayth, is
- The snare of our soules.
- The hooke of death.
- The baite of sinne.

82 The craftinesse of the Eagle is knowen by thrée thinges.
- She layeth stones in the nest which haue the vertue to driue away serpents.
- She teacheth hir yong ones to flye.
- She buildeth hir nest in a safe place.

83 Thrée excellent thinges in the flying of the Eagle.
- She flyeth very swift.
- Shée flyeth farre higher then any other bird.
- Shée is neuer weary with flying.

84 Thrée things shew that ther is great clemencie in Lyons.
- They will not hurt them that lie groueling.
- They will exercise their crueltie sooner against men, then against women.
- They will not hurt children vnlesse it bée when they bée almost famished for hunger.

85 There bée 3 thinges in ỳ night which cause vs to sleepe.
- The darkenesse. — For men desirous to sléepe, doe séeke the darkest places.
- The cold. — For both in Winter men sléepe more soundly, & such as are cold of complexion, will sleepe longer then other which are hote.
- The moisture. — For according to Philosophie, moist vapors arising from the stomacke, and ascending to the brain, doe prouoke sléepe.

85 There be 3 thinges very commendable in the Dolphin.
- The Loue it beareth vnto man. — Arion was saued in the sea by a Dolphin.
- The protection of hir yong ones. — If it chaunce any of hir yong ones to bee taken by Fishermen, they will not forsake them, but follow them so extremely, that they will suffer themselues rather to bee taken then forsake them.
- Hir swiftnesse. — For Plinie reporteth, that shée is the swiftest of all fishes.

87 Mée

87 Wée must séke to get money for thrée causes.
- For necessary expences.
- To kéepe credite.
- To preuent grieuous mishaps.

88 Thrée famous ciuill warres amongst the Romans.
- Bétwéne Sylla and Marius.
- Bétwéne Cæsar and Pompey.
- Betwéne Antonius & Augustus Octauius.

89 Thrée thinges necessary for the increase of corne.
- God séede.
- God ground.
- Gods blessing.

90 Thrée monstrous thinges which be in many men.
- An enuious hart.
- A couetous minde.
- A proud loke.

91 Thrée things very necessary in warre to obtaine victory.
- To deliberate & consult wisely of all thinges.
- To kéepe close that counsell which is concluded on, least by treason it bée reuealed to the enimies.
- To know assuredlie by espialls, the condition and state of the aduersaries.

92 Charles the v. sayd, that there is thræ thinges which maintaine warre.
- Victuals.
- Money.
- Souldiers.

93 Thrée things néedfull for thē that wil ouercome cruel enemies with a small armie.
- Munition.
- Money.
- Counsell.

94 He that will place his battell must foresée 3 thinges.
- The sunne. — The Sunne béefore the face taketh away the sight.
- The dust. — The dust filleth the eyes, and hurteth them.
- The winde. — The winde in fight helpeth the weapons.

95 Thrée thinges which deserue the praise of goodnesse.
- To ouercome cruelte with gentlenes.
- To moue them to bée better affected that doe vs iniury.
- To suffer patiently whatsoeuer is done vnto vs.

96 We may read in the chronicles of Flanders, that King Edward of Englande warring against Phillip Valesius King of France, by his letters offred him 3. conditions, To fight either

- Person to person.
- A hundred against an hundred.
- Armie against armie.

King Phillip made answere, that he would none of his offers, neither would yelde to anye thing which hée demanded.

97 Tamburlanes of a shepheard being made King of Persia, when he went to lay siege to any town, hée would 3 sundry dayes pitch 3 tentes of sundry colours, signifying 3 things.

- The 1. day a white tent. — The white signified, that hée would not hurt anye that would yeld vnto him.
- The second day a red tent. — The redde signified, that hée would put euerye one to the sword.
- The 3 day a blacke and smokye tent. — The blacke and smokie tent signified that whatsoever remained should smell of fire and smoke.

98 That a man may sinne the lesse, let him take héede of thée things.

- Euill occasions.
- Euill customes.
- Euill conuersations.

99 Thée sortes of men which care not greatly for meate.

- Couetous men.
- Such as bee sorrowfull in hart.
- They that loue solitarines.

100 Wée must not be curious, nor carefull in thée thinges.

- Of good rule and order in another mans house.
- Of the deuine gouernment of the almightie.
- In the counsels of noble men.

THE SECOND HVNDRETH OF THE Triplicitie of Philosophie.

1 Thrée thinges disclose mens impatience, and make them murmure.
- To serue without recompence.
- To aske and be denied.
- To giue and haue no thankes.

2 Thrée thinges which euerye man is loth to indure.
- Pouertie in old age.
- Infamie after honor.
- Banishment from his naturall country.

3 A man is most grieued for 3 thinges.
- To see the death of his children.
- To heare the losse of his goods.
- To see the prosperitie of his enimies.

4 Thrée thinges vndoe a man.
- To deferre and prolong his businesse.
- To meddle with other mens matters.
- To reiect the good counsell of his friendes.

5 Thrée enimies to good counsell.
- Hast.
- Anger.
- Couetousnesse.

6 Thrée thinges make a man willing to serue.
- Gaine.
- Loue.
- To see his seruice acceptable.

7 Chilo the Grecian beeing asked what was hard, answered,
- To keepe close secret counsell.
- To keepe a man from idlenesse.
- To suffer wrong.

8 Hée that yéeldeth himselfe to the world, ought to dispose himselfe to 3 thinges which hée cannot auoid.
- To pouertie, for he shall neuer attaine to the riches that he desireth.
- To suffer iniurie, paine, and trouble.
- To businesse, without expedition.

9 Thrée

9 Thrée sorts of men ought not be made partakers of secret counsell.
- The men that will be often angry for small occasions.
- The drunkard that in his fit will report all he knoweth.
- He that is in subiection to a woman.

10 Pithagoras being demaunded of King Leontius, what difference there was betwéene Philosophers and other men, answered.
Mans lyfe sémeth to bée like a congregation assembled to sée a game, to which men resort for sundrie purposes.
- Some by their owne activity to win ý worship of ý game
- Some for lucre sake to buy or sell somwhat.
- Other some minding neyther to gaine nor to profite, come onely to behold and sée what is done.

In like manner men which are come vnto this life as out of an other lyfe and nature, occupie thēselues with deligence, either
- To get prayse.
- Profit.
- Or regarding neyther, applie their myndes to search and know the nature of things: of which sorte are Phylosophers, that is to say, Louers of wisdome.

11 Glory is sought for, 3 maner of wayes.
- Eyther by doing some valyaunt acte which may bée eternized in the register of fame.
- Or by writing somwhat which the posteritie may read and maruell at.
- Or erecting some famous building for a monument.

12 Thrée sorts of men whose manners are worthy to bée reprehended.
- They which neyther inuite their neyghbors to banquets, nor being inuited thēselues will come vnto them.
- They which inuite others and bésstow banquets on them, but they themselues despise other mens good chére.
- They which béeing inuited will come vnto banquets, but will inuite no man to any banquet of their cost.

13 Thrée

13 Thrée thinges necessarye to the maintenance of our bodies.
- Sufficient meate to appease the rage of hunger.
- Clothing to cover the bodie, and expell colde.
- Slæpe which doeth refresh the wearied lims with labour.

14 The body coueteth 3. thinhs.
- Good cheare.
- Slæpe.
- Merry talke.

15 Thrée sorts of men haue sundry sorts of maners in giuing and taking councell.
- One sort of men, which sée what is to bée done, and do it: and these bee the best sort.
- Another sort are those, which though they sée not into the matter, yet they obey them which haue more knowledge then themselues, and these also are good.
- The third sort, (which are altogether vnprofitable and abhominable) are of those men which are neither gouerned by their owne wisedome, nor will bee ruled by the wisedome of other men.

16 Thrée things of which for the vncertaintie of that which may ensue, a man cannot safely giue counsell to enterprise them.
- To take a wyfe.
- To trauaile by sea.
- To follow warfare.

17 Thrée things to bée noted in giuing counsell.
- To giue counsell to a fole, it is charitie.
- To giue counsell to a wise man, is a signe of vaine glory.
- To giue counsell in a froward time, is a token of wisedome.

18 For 3. causes as Auicene sayth, our dinners ought to be greater thē our suppers.
- Bécause in the day time our naturall heate is helped by the heate of the Sun, to concoct our meate.
- They which exercise themselues had néede of meate, that they may be able to labour. But in ẏ day time men exercise thēselues, therfore they had néed of more meate.
- With exercise our nourishmēt is easily digested. Therfore in the day time wée néede more meate then at night.

19 Thrée reasons which Galen and Hippocrates alledge to proue that it is necessary for the health of our bodies, to eate more meat at supper then at dinner.

- Bécause the tyme is longer bétwéne supper and dinner, then betwéne dinner and supper, wherein séeing wé may concoote more meate, wé may also eate more meat at supper.
- Bécause slépe following after supper, doeth help concoction, Hippocrates 1. Aphoris. 15.
- Rest and quietnesse helpeth concoction and digestion, where little mouing or exercise is very hurtfull after meate.

20 In histories wé can reade of thré cities onely which were bésieged thré yéres continually together.

- The first Bizantium in the time of Seuerus the Emperour.
- The second Bethoron in the time of Adrian the Emperour.
- The third Samaria.

21 Thré sortes of men which should not bé hindered in their purposes.

- Hé which will lawfully marry a wife.
- Hé which will help the néedy.
- Hé which from a wicked life is purposed to returne to vertue.

22 Thré thinges are required as necessarie for a man and his wife.

- Loue inwardly in the heart.
- Concord outwardly, in dwelling together peaceably.
- Both an outward and inward agréement to do good works.

23 Dayly exercises of reasoning and disputing, are profitable for 3 things.

- They sharpen the wit wonderfully.
- They do confirme and strengthen our iudgement concerning profitable and necessary things.
- They bréde quicknesse in resoluing doubtes and intricate questions.

24 There is a continuall desire of riches in men, as sayeth Democritus.

- Hé that hath nothing, is troubled with a desire to get wealth.
- Hé that hath enough, is molested with cares in kéeping that hé hath.
- Hé that hath lost all hé had, is vexed with sorrow for his mishap.

25 Thré

25 Three sorts of men gather riches couetously for 3 causes.
- Hee that is giuen to pleasure, loueth riches, that by the help of them hee may continue in his voluptuous vayne.
- Hee that is ambitious and desirous of vayne glory, desireth treasure, that by the ayde therof, he may be aduanced and accounted honorable.
- A man fearing future pouertie, scrapeth vp wealth by hooke or crooke, hordeth it, and keepeth it, doubting hunger, age, diseases, banishment. &c. and reposing more trust & confidence therein, then in God.

26 Three things which seeme to make a man happy.
- Sufficiencie. — Wanting nothing.
- Tranquillity. — Greeuing for nothing.
- Securitie. — Fearing nothing.

27. Three thinges proper vnto beautie.
- It is frayle, and fadeth in short time.
- Many wicked vices of the minde, are couered with the vayle of beautie.
- It hath brought commoditie to few, but many vnto distruction.

28 Our auncestors fayned a triple fortune, or 3 fortunes.
- One blind — Shee was called blinde, because shee bestowed benefits vpon euill and vnthankfull persons.
- An other mad and furious. — Mad, because shee easily mateheth and taketh awaye that which shee hath giuen.
- The third deafe. — Deafe, because shee will not heare the complaynts of the poore.

29 Ignorance is of three sortes.
- Some is good when wee are ignorant of euill.
- Some is euill when wee are ignorant of good.
- Some is indifferent which is neyther good nor euill.

30 Wee are ignorant of many things which wee might know, and that for three causes.
- Eyther for carelessnesse of the knowledge of them. — This kinde of ignorance hath no excuse.
- Or for sloth to learne them.
- Or for shamefastnes to enquire after them

31 Ignorance also of 3. sorts, after another manner.

- One is affected, which will not know that which it knoweth.
- Another grosse, which for sloth and neglygence, will not learne and search forth.
- The third inuincible, which remaineth after all diligence.

32 Three thinges which are a toye to the beholders.

- To see agreement amongst brethren.
- Loue amongst neighbours.
- A man and his wife keeping fayth and loyaltie together.

33 Beautie hath prerogatiue aboue deformitie, three manner of wayes.

- Beautie setteth forth honestie, as sayth Pacatus, for vertue in a comely body is alwais more acceptable.
- We more willingly talke with those which are fayre, then those which are foule, as Aristotle witnesseth.
- Beautye is of more force to commend any body, then any letter of commendation.

34 Three thinges make men breake their couenants.

- Vngodly desire of Gayne.
- Headie anger.
- Lust which sets mens harts on fire.

35 Three euils for the most part accompany beautie.

- Fayre people are disdainfull, and pride followeth beauty, and beauty how little soeuer it is, proud it is.
- There is great strife betwixt beauty & chastitie. And that which pleaseth many, is kept with great danger.
- It is an occasion of sinne, or a stirrer vp of folish loue: for lightnesse hath alwayes bene a suter to the fayrest.

16 Three excellent gouernours.

- God gouerneth the world.
- The minde gouerneth the soule.
- Wisdome doth rule and gouerne the felicitie of this life.

37 Lampedo is iudged happy for euer (as Plinie writeth) for three causes, for that she was.
- A kings daughter.
- A kings wife.
- A kings mother.

38 All morall Philosophie is deuided into 3 partes.
- Ethicall. — Which pertaineth to the gouernement of a mans owne selfe.
- Oeconomicall. — Which belongeth to the gouernement of a mans house.
- Politicall — Which concerneth the gouernement of the common wealth.

39 Three thinges which whet the eie sight.
- To view fountaines of water.
- To loke vpon greene things.
- To behold a mans selfe in a loking glasse.

40 Three commodities of letting blood.
- It cheareth the harts of such as are sad.
- It appeaseth such as are angry.
- It keepeth louers from running mad.

41 Three sortes of people will tell truth alwayes for the most part.
- Children.
- Fooles.
- Careleſſe men.

42 Three chiefe parts in a man.
- The braine. — Yeldeth sense.
- The hart. — Life.
- The liuer. — Nourishment.

43 Three thinges which can seldome or neuer be cured.
- Frensie.
- Heresie.
- Jelousie.

44 Three thinges necessarie to obtaine and maintaine authoritie.
- Wonderfull wisdome.
- Happy and prosperous successe in the business of our vocation.
- The good opinion and inclination of the peoples mindes towardes vs.

45 Crafty & bold counsels haue three things proper vnto them.
- At the first, in shew they doe delight.
- Afterward, being in execution, they appeare hard to be compassed.
- Lastly, in euent they are found to be wofull and lamentable.

46 We may foretell of ỳ change of weather 3 maner of wates by the Mone.
- The Mone appearing pale, it betokeneth we shall haue raine.
- The Mone appearing red, foresheweth we shall haue windes.
- The Mone appearing white, presageth we shall haue faire weather.

47 Thre thinges which are as necessary as any Physicke.
- A ioyfull hart.
- Quiet rest.
- A moderate diet.

48 Thre thinges necessarie to be knowen in drinking.
- To drinke but little and often at dinner.
- Not to drinke betweene meales.
- To drinke at the beginning of supper but not after.

49 Thre thinges ouercome patience.
- Griefe conquereth the strongest harts. Tibul.
- Unskilfulnesse then which as Seneca affirmeth nothing is more vnpatient disdayning to heare any reason.
- Feare, lest the sufferance of one iniurie should prouoke men to offer vs another iniurie.

50 Thre necessary offices for a good wife to execute when hir husband is sicke.
- Of a Cooke.
- Of a Physition.
- Of a Chirurgion.

Imitating the example of Stratonacha the wife of K. Deiotarus.

51 Thre causes why a man may weepe for the death of his friend.
- In as much as we reioyce in his life, it is necessary we should weepe at his death.
- Since two hearts vnited in one honest affection haue but one being and place of residence, it is good reason that we bewaile the death of our chosen friend, euen with the same nature and compassion that we would doe our owne.
- Least we be euill spoken of. Eccl. 38. ver. 17.

52 The glorie of a man exalted vnto honor, engendreth 3 things.
- Strife among great men.
- Suspection among his equals.
- Enuy among the meaner sort.

53 Thre

53 Thrée thinges abate pride.
- Sicknesse.
- Pouertie.
- Imprisonment and bondage.

54 Marcus Aurelius the Emperour was forewarned of great & grieuous punishmentes which should fall vpon the citie and citizens of Rome, by 3. straunge miracles which happened in the time of his Empire.
- As hée was in the Temple of the virgins vestales, sodainely there entred in two hogs, and ran about his féete, & there fell downe dead.
- Another day as hée came from his high Capitoll to haue gone out at the gate Salarie, hée saw two kites toyning together with their talents, and so fell downe dead in his presence.
- Within a short time after as he came from hunting a wilde beast, while hée was giuing two grey houndes which hée loued well water to drinke, sodainely they fell downe dead at his féete also.

55 Thrée things doe hasten our death.
- Sorrow.
- Solitarinesse.
- Desperation.

56 One demaunded of Diogines what were best for a man to doe to bée in fauor of the gods, & beloued of the people. Hée aunswered
- Reuerence and honour much the gods.
- Bring vp his children in due correction.
- And be thankefull to his benefactors.

57 Thrée mothers bring forth thrée euill daughters.
- Truth, the mother, hatred the daughter.
- Riches, the mother, enuie the daughter.
- Familiaritie, the mother, contempt the daughter.

58 A noble man being desirous to know of K. Alexãder for what cause he would be gouernour of the whole world. Hée made him this answer. All wars are raised for one of these 3. causes, either
- To haue many Gods.
- Many lawes.
- Or many kings.

Therefore would I bee conqueror of ỳ world that I might commaund throughout the world.
- That they honor but one God.
- Obserue but one law.
- Serue but one King.

59 Thrée

59 Thrée tokens to know a wise man by.
- To endure.
- Not to exalt himselfe being praised.
- If hée know when to speake, and when to be silent.

60 Thrée principall plagues which princes should take hede of.
- To call their owne follies and rashnesse Prudence.
- Their crueltie, Justice.
- To fatten themselues with the miserie and calamitie of the poore people.

61 Thrée things which sone deceiue a man.
- Faire spéech.
- Great giftes.
- Little knowledge.

62 Thrée sortes of men which are worthy to be accounted good.
- Common peace makers.
- They that can forget iniuries done vnto them.
- They that will not forget to acquite good turnes.

63 The Romans had a law named Falcidia, which was enacted for the reforming of disobedient childrens maners, containing 3 thinges.
- For the first offence hée was pardoned, if there were any hope of amendment.
- For the second, hée was punished.
- For the third hée was banished.

64 Thrée sortes of men easilye get friendes.
- Pitifull men.
- Curtious men.
- Liberall rich men.

65 No man should thinke himselfe worthy the honor of thrée.
- Of a Prince.
- Of a Priest.
- Of a Iudge.

66 Men may lawfully fight in defence of 3. things.
- The Law.
- The Prince.
- The Countrie.

67 Thrée things doe allure vs vnto Epicurisme.
- The diuell which promiseth pleasures. and the gods of this world to them that worship him.
- Our owne flesh and frailtie which preferreth swecte and pleasaunt thinges aboue all goodnesse.
- Greedye gutlinges which by their example entice the ignorant vnto the like beastlinesse.

68 Patience ouercommeth any aduerse calamitie, thrée manner of wayes.
- Not by striuing, but by suffering.
- Not by murmuring, but by giuing thankes.
- Not by weeping but by hoping.

69 Pride béeing in a man, causeth him to bée lesse estéemed, though he haue these thrée things.
- The fauour of men.
- Wisdome.
- Beautie.

70 Wée cannot yéelde worthy thankes vnto thrée, as Aristotle affirmeth.
- The gods.
- Our parents.
- Our masters.

71 Ambitious men are not without these thrée vices.
- They are very desirous of vaineglory.
- They are verye wittie in cauelling at other mens wordes, and reprouing their dedes, that thereby themselues may winne the peoples harts.
- When they are bécome famous in the mouthes of the common people, though through the labour of others, yet they are so stout and high minded, that they dare enterprise any thing.

72 Thrée things are daungerous for young men.
- Solitarinesse. — Because when a manne is solitarye, the Diuell is mosse readye to tempte him.
- Common company. — Because of euill talke which corrupteth good manners.
- Idlenesse. — Béecause it is the inuenter of naughtinesse.

73 Humilitie is the key of knowledge, whereof though there are many preceptes, yet these three chiefly to be obserued.

- To contemne or despise no kinde of learning or knowledge.
- Not to bee ashamed to learne.
- Having obtained knowledge not to extoll himselfe aboue any man.

74 For 3. causes men crie with a loude voice.

- When hée is far off vnto whom they would speake.
- When they talke with one that is deafe.
- When they are incensed with anger.

75 Iulius Cæsar vsed to carrye 3. thinges with him while he followed the warres.

- His penne, To write the whole course of the Romanes successe in their warres.
- His bookes to finde himselfe occupied.
- His lance, to helpe to repulse his enimies.

76 The Bishop of Sarisbury did affirme that ther is 3. wayes to conclude peace betwéene the papists and protestants.

- That the Protestants should yéld vnto the papists, which they will neuer doe, being gouerned by the word of God.
- That the Papistes should yelde vnto the Protestants, which they will neuer doe, while might and multitude might preuaile.
- Wherefore it remayneth, that the stronger in fight, doe vtterlie ouerthrow and discomfite the weaker.

77 Thrée euill qualities of euill customes.

- They take away from a man the sense and féeling of his sinnes.
- They make men euery day worse & worse.
- They neuer forsake a sinner before his death.

78 Pomponius affirmeth, that there are 3. sortes of bodies.

- One which hath but one shape. As a man, wood, a stone.
- Another, which consisteth of manye bodyes agréeing or hanging together as a ship, a house.
- The third which is comprised of manye and sundry (as suppose of many bodyes comprehended vnder one name:) as the people, a congregation, an armie, a legion.

79 Thrée

79 Thrée things though they be very good, yet they please not euery bodie.
- Raine, though it will doe very much good to the earth towards increase.
- Vpright gouerment.
- The labours of learned men.

80 Gluttonie doth harme vnto men 3 maner of waies.
- It maketh the bodie deformed & mishapen.
- It brédes infirmities, and sometimes bringeth death.
- It causeth them to bée insatiable like rauenous brute beasts.

81 Appius Claudius dyd assaie 3 manner of waies to bereaue Virginia of hir virginitie.
- By praier & request.
- By great giftes.
- By threatning.

82 Augustine reporteth ỳ there are 3 kindes of errors.
- The first kinde, when that which is false is thought to bée true according to his meaning that is the authour of it. As if a man should thinke that Idoles are true gods, because they are called gods in the Scripture.
- When that which is false is taken for truth as if by reading Lucretius bookes, thou shouldst think the soule to consist of motes of the Sunne, which hée both wrote and thought, and yet it is an error.
- When something of another mans writing, is beléued to bée true, which the authour neither thought nor meant, as if a man should think the Epicure to account vertue to bée the chiefe felicitie, bécause hée praiseth continencie.

83 Thrée vertues most commendable in a woman.
- Sobrietie.
- Silence.
- Chastitie.

84 Wée salute 3 sorts of people when wée méete them.
- Our betters. — Of necessitie.
- Our equalls. — Of our owne will.
- Our inferiors. — Of mére vertue.

85 Thrée renoumed Kings haue 3. sundrye titles.
- The King of England is intituled Defender of the Church.
- The King of France is called the most Christian King.
- The King of Spaine is termed the most Catholike King.

86 They which sigh much, are troubled with one of these three passions.
- Sorrow.
- Loue.
- Anger.

87 These 3. vices keepe together for companye.
- Gluttonie.
- Drunkennesse.
- Lechery.

88 Thrée kindes of people are iealous.
- Such as bée euill of condition themselues, for they muse as they vse.
- Such as haue faire wives, and great resort of men vnto their houses.
- Old men that marry yong girles.

89 There are 3. points of wisedome.
- To béléeue little.
- To keepe that which thou hast.
- To take no thought for that is lost.

90 There are thrée properties of the enuious man.
- To leuell at high markes, and to enuie his superiours.
- To bée bleare eied, and not to enuie those which are farre of, or the dead.
- To bee his owne destruction, and his owne executioner.

91 Thrée thinges which are ouercome of one another.
- Death ouercomes man.
- Fame flourisheth after death.
- Time triumpheth ouer fame.

92 Death hath thrée Sumners.
- Sicknesse. — Sheweth the weakenes of the bodye.
- Aduersitie. — The instabilitie of fortune.
- Age. — Which euer hath one foote readye to step into the graue.

93. Labour

93 Labour is good for 3. things.
- It occupieth the minde, and driueth away fantasies.
- It helpeth the body in concoction and digestion.
- It increaseth thy substance, and augmenteth thy store.

94 There are three intollerable plagues.
- Warre bringeth famine and dearth of all things.
- Famine breedeth pestilence and diseases.
- Pestilence, bringeth death and desolation in countries.

95 All the lawes of this world are reduced, and haue their originall from one of these three.
- The law of nature.
- Auncient custome.
- The ordinances of men.

96 Mans nature is desirous of three things especially.
- Of newes, beecause old things are stale and lothsome.
- Of libertie, because wee desire to goe abroad, and hate seruitude.
- Of dignitie, because wee desire to triumph ouer our enemies by superioritie.

97 As there are three kinds of starres, so there are three sorts of friends.
- One sort which appeare vnto the beholders lyke starres, yet are none: (and these proceede of an exhalation being set on fire:) so some wayting vpon our prosperous fortune, seeme to bee our friends, and yet are not.
- An other sort are wandering Starres, which also haue their owne proper motion. So some are friends which by perverse will are chaunged and become our enemies, yet bee was never true friend which dyd once desist from being friendly. Salust.
- The third sort are Starres in deede, and fixed Starres: So there are some constant and vnfeined Friends.

98 A mans anger or hatred is to bee auoyded 3. manner of wayes.
- Either to bee allaiaged and mittigated by words.
- Or suffered with silent patience.
- Or eschewed by absence.

99 Cæsar being in the warres of Persia, wrote a letter vnto the Senate of Rome, touching his happy successe, which letter was contained in 3 words.
- Veni. — I came.
- Vidi. — I sawe.
- Vici — I ouercame.

100 Beautie bringeth 3 commodities.
- It winneth praise.
- It obtaineth fauour.
- It getteth profite.

THE FIRST HVNDRETH OF THE Triplicitie of Poetrie.

1 It is gaine, and a pleasure for thræ sortes of men to lie.
- Poets.
- Painters.
- Astronomers.

2 Thræ thinges necessary in a flatterer.
- An impudent face.
- A stedfast colour.
- A changing voice.

3 Thræ things which our annecestours haue abhorred.
- Meat twise sodden.
- A reconciled friend.
- A woman with a beard.

4 Thræ thinges which will not bæ hidden.
- Straw in thy shoes.
- A spindle in a sacke.
- A whore in a chamber.

5 Thræ sortes of men we must take hæde of.
- A ruddye Italian.
- A white Frenchman.
- A blacke Alman.

6 Thræ kinds of people which should not bæ bælaued.
- A woman when she wæpes.
- A merchant when hæ sweares.
- A dronken clowne when he prayeth.

7 Thræ signes of great pouertie in a man.
- A naile in the pocket.
- Water in a bottell.
- A straw hat in Winter.

8 Thræ creatures doe no good in thræ places.
- Asses, in a counsell chamber.
- Swine, in a bath.
- Dogs, in a church.

9 The world consisteth in these 2. things and in nothing els.
- Prouide miserie.
- Glorious vanitie.
- Sweet bitternesse.

10 Thrée horrible thinges are reported of the world.
- That it is the region of death.
- The shop of the Diuell.
- The prison of men.

11 Thrée sortes of bénefites perish.
- Such as are bestowed vpon old men. — They dye before they haue time to requite them.
- Such as are giuen to children. — They forget thē before they be able to requite them.
- Such as are cast away vppon other mens dogs. — Dogs will as sone barke at him that giueth them meate, as at a stranger.

12 Thrée things which if a man put trust in them, will deceiue him.
- Old wiues tales.
- Charmes.
- Dreames.

13 Thrée sorts of thinges wher of there is plentye, yet in manye mens iudgements there ought to bée scarcitye.
- Errors and lyes.
- Euill words.
- Beggers wiues.

14 Thrée most filthie places.
- The court wherein a tyrant raigneth.
- An Inne, the host wherof is a thiefe.
- A house, wherein the wife and daughters are wantons, the gōdman knowing therof, and holding his peace.

15 Thrée thinges vsed by monks which prouoke other menne to laugh at their follies.
- They are shauen and notcht on the head like fooles.
- By their apparell and going barefoote, they seme to be beggers.
- They weare ropes about their middles lyke theeues.

16 A certaine monke béeing very deuout was accused of incontinencie, & breaking his vow, hée answered very demurely, that he had vowed 3. things: poueryte, obedience, and chastitie, & yet not at all times, and in all places.
- Poueryte béeing in a bath naked, and without his purse.
- Obedience, in the fieldes when hée was alone, and without the company of his betters.
- Chastitie, when hée was celebrating Masse on the aulter, not in his chamber. This deuout Monke hath manye companions like himselfe.

17 Trust

17 Trust not thée thinges.
- Dogs téeth.
- Horses féete.
- Womens protestations.

18 Antisthenes sayde that thée things were absurd.
- To purge wheate from cockle.
- To rid vnprofitable souldiers out of the armye.
- Not to repulse the enuious out of the common wealth.

19 Bonifacius maintained his Popedome after the manner of 3 beastes.
- Entring like a fore.
- Raging like a Lion.
- Dying like a dog.

20 Thée things are very bitter.
- Gall.
- Griefe.
- Death.

21 Thée sortes of men which may lye by authoritye, without reprehension.
- Old men, séeing no yong man can tell whether it bée true or no which they speake.
- Farre trauelers, bécause rather then wée will aduenture the like daungers which they haue passed, wée bélaue that which they report.
- Noble men, bécause none dare be so bold to controll them, speake they the trueth or not.

22 Thée things which women can doe all at once.
- Spinne.
- Wéepe.
- Prattle.

23 There is scarsitie of 3. sorts of men in this our age.
- Of Priests, for if there were not, one should not néede to haue 3. or 4. benefices.
- Of noble men, bécause citizens doe aspire to honor, and buy nobilitie.
- Of Iewes, bécause Christians make an occupation of vsurie.

24 We cannot know ye authors of 3. mischieſes which happen oftentimes.

- He that is drunke cannot iuſtly say, This cup of wine or that made me drunke.
- He that walketh among thornes, & is hurt, cannot declare which thorne pricked him.
- A common whore being with childe, knoweth not who is the father of hir infant.

25 Three ſortes of men are very ſlouthfull.

- They that ſit long at dinner.
- They that lie long in bed when they ſhould riſe to their labour.
- They that come to the Church at the end of ſeruice.

26 George duke of Saxony, did once boaſt that he had at Lipſia 3 monaſtaryes, wherein were ſuch Friers as were wondred at of all the world.

- The firſt, bareſoted Friers, which neuer handled money, and yet did build ſumptuous houſes.
- The ſecond, of the order of S. Paule, which had great ſtore of corne, and ſold great ſtore and yet had no fields.
- The third, of the order of S. Thomas, who were without wiues, and yet had many children of their owne.

27 Three thinges confound a whole multitude.

- The lawiers booke.
- The Phiſitians receipt.
- The zeale of miniſters.

28 When an euill man dyeth, there is great ſtrife.

- The Diuell will haue his ſoule.
- His friends the treaſure.
- The wormes his fleſh.

29 Three things which ſeldome can bee ſeene.

- A broker which neuer made lie.
- A Collier which neuer was blache.
- Two hilles neare without a valley.

30 A crooked old man ſeeketh by 3 things to increaſe his ſtrength.

- By taking his eaſe in a warme and ſofte bedde.
- By drinking good wine and beere.
- By ſitting neere the fire, where he may eate a whot pie, roſted apples, and peares, or ſuch like.

31 Three things seldom brought to passe. That is
- An errant knaue should proue a good householder.
- A shamelesse woman should become a modest matrone.
- A dogge being vsed to eate durtie puddings, should afterward leaue and loth them.

32 Three things whereof we may hope for no goodnesse.
- Of a tamed wolfe.
- Of a Iew baptised.
- Of a theefe saued from the gallowes.

33 Three things are vncertaine and vnconstant.
- The fauour of Princes.
- The loue of women.
- The shining of the Sunne in Aprill.

34 Three things which are a disgrace to a rich man, yet no discredite to a poore man.
- To weare a coate of course cloth.
- To haue little money in his purse.
- To haue fethers sticking in his beard.

35 Three things bee not silent where they bee.
- Money in the purse.
- Wantonnesse in the heart.
- Griefe in sicknesse.

36 Three sorts of men easily become poore.
- Those which consume their wealth in banqueting and excesse.
- Those which are slothfull and idle, not caring which ende goe forward.
- Those which are contentious, and by strywing in law, enrich the Lawyer, and vndoe themselues.

37 Three things are intollerable.
- A Gentleman fallen into pouertie.
- A rich rusticall clowne.
- A woman delighting in dainties & brauery.

38. Three kindes of people will neuer bee good.
- Yong men without feare or reuerence.
- Maides without modestie and bashfulnesse.
- Seruants without truth and honestie.

39 Three things which are litle to bee regarded.
- Womens noddings.
- Halting dogs.
- Merchants oathes.

40 Three things which every man ought to take héde of.
- Least hee be curious when he readeth euer other mens letters.
- That hee touch nothing in Smiths shops.
- That hee tast nothing in an Apothecaries house.

41 Women haue thré sorts of teares in their eyes.
- The first of griefe.
- The second of deceit.
- The third of impatience.

42 Thré sorts of men which are not content with things present.
- Couetous men, which alwayes lóbe for more gaine.
- Curious persons which stil study for variety
- Adulterers which alwayes hunt after new whores.

43 A dog is to bée prayled for thré things.
- For that he can cure and heale himselfe with his tongue.
- Hée is a faithfull friend vnto his master.
- And hée will giue warning when any come néere the house,

44 There are 3. vnhappy beasts according to the old prouerbe.
- A good woman.
- A good mule.
- A good goate.

46 A thriftie householder would especially take héde of 3. things.
- New wine.
- Greene wood.
- Hote bread.

47. Hée hath nothing neither can lose any thing that is deprued of these thre things.
- Shame.
- Truth.
- Honesty.

48 Thré thinges are gotten without money.
- Maladie.
- Ignorance.
- Dishonour.

49 Thré thinges necessary for an Inne keeper.
- That hée bée as merry as Hector.
- That hee bée as patient as Iob.
- That hee bée as carefull for his guests as Philemon.

50 We may reade 3. things in comedies, of the craft and subtiltie of louers.	They that know what their meaning is, that cracke their fingers: & without noyse can set the print of a key in wax. They that will come sneaking into a house & tread softlye on their toes like theues, faining themselues to haue other businesse there, then in truth they haue. That in the hearing of manye people, they can tell a faire tale for chastitie, and dispraise lust vtterlye.
51 We may perceiue 3. great imperfections in louers.	They are blinde, wanting iudgement, and suffering affection to lead them in a string. In a small time they lose body, soule, wealth and all. They serue filthie whores, and like oxen are constrained to draw the plough.
52 Three peculier crosses which dos afflict louers.	They liue by another bodies life. They speake in a strange language. They can see other mens harmes, and cannot perceiue their owne.
53 Three things cannot agree with other three.	Sleepe. / Riches. / Deuine religion. — With — Desire to learne. / Prodigalitie. / Humane Superstition.
54 Of three things we must beware.	Too much wine. Strife. The princes anger.
55 Three things wee must eschew and flye from.	Sinne. A Serpent. An euill woman.
56 Three things are not worth a fleece of wooll.	A Popes bull. A dead mans skull. An old trull.
57 Three things as wholesome as medicines for the body.	Running. Walking. Reading with a loud voyce.

58 Beautie

58 Beautie causeth 3. things.
- Gasers.
- Lovers.
- Thæues.

59 Thrée sorts of men most merry, most fræ, most mad.
- Priestes are most merry, who at burials doe sing when other folke wæpe.
- Philistians are most fræ, vnto whome it is lawfull onely to kill men: and though it bæ death to other men to commit murder, yet it getteth them rewards.
- Grammarians are most madde, who hauing neyther skill in prose nor verse, yet when they looke vpon other mens workes, they will sæme as though they could sæ very far in a milstone.

60 Thrée thinges will not indure long.
- Constrayned loue.
- Paynting which women laye on theyr faces.
- Counterfet coyne.

61 Women are not to bæ bæ læued at thræ times.
- When they wæpe: for they haue taught theyr eyes how to gush out with teares at theyr pleasure.
- When they fayne themselues to bæ sicke, wæ should not giue them credite till wæ saw they were dead.
- When they say that they are not hungry, if they bring not theyr trencher a cate, wæ must eyther bælæue that they haue dined in the kitching, or else haue set vp a dayntye mossell for themselues.

62 Thrée short times sæme very long vnto some.
- The night sæmeth long vnto him, whose best beloued hath broken promise.
- The day sæmeth long vnto them that owe a dayes worke.
- The yære sæmeth tedious vnto those children whose mother doth abridge theyr libertie.

63 A husband is forbidden thrée dayes of fasting.
- When the wife is gone to the bath.
- Whē her hath well beaten her, shæ is angry.
- When shæ is abrode at good chære with hir gossips.

64 You may know good wine by 3. thinges.
- The colour.
- The smell.
- The tast.

65 A maker of cléere spectacles did complaine that his Art was not so gainfull as it had béene before times, and that for 3. causes.
- Béecause olde monks and Priestes could say their prayers without booke.
- They were to dayntie ware for rude fellowes to meddle withall.
- Kinges and Princes can sée through their fingers.

66 Thréé diseases which cannot be helped.
- The gnawing of enuie.
- The heate of loue.
- The sting of the conscience.

67 Thréé thinges which wée must not hope to obtaine after certaine times.
- Beautie after the age of xx. yéares.
- Strength after the age of xxx. yeares.
- Riches after the age of lx yeares.

68 Thréé thinges make a man circumspect and carefull.
- The loue hée beareth to his wife and children.
- Want of friendes and monye.
- The iniquitie of times.

69 Princes haue prerogatiue in thréé things aboue other men.
- When they are drunke, their familiers say they are merry.
- If they bée blacke, they are said to bée browne.
- When they are foles, they are called honest, simple and innocent.

70 Crates the Theban sayeth, that there are thréé medicines for such as bée in loue.
- Hunger. — Hunger cureth Loue, for loue quaileth when good cheare faileth.
- Time. — Time will either mittigate and allwage loue, or end it.
- A halter. — If these two will not cure this maladye, yet will a Halter helpe presentlye this infirmitye.

71 Thrée sortes of men for the most part are greatablers.

- Barbers.
- Bath keepers.
- Vintners

The reasons is, bécause they heare Mariners, souldiers, & other extrauagant fellows, reciting many straunge and sundrye tales, that bæing as it were infected with theyr talke, they bécome great ablers.

72 Thrée sorts of egges are accounted for good.

- White
- Long
- New

Egges.

73 Thrée sortes of men deceiue vs in shew.

- Such as weare long knives, and yet bé no Cookes.
- Maides ý haue theyr hayre hanging down, yet bæing no virgins.
- Such as haue shaven crownes, and bé no Priestes.

74 Wée labour in vayne with thræ sorts of men.

- By ministring a medicine to a dead man.
- By admonishing an old man that is obstinate in his opinions.
- In washing an Ethiopian.

75 Wée may take example by thrée sortes of men which hazard themselues in daunger, and often perish.

- The best swimmers are drowned.
- The best climbers doe fall.
- The best fencers are wounded.

76 Thrée sorts of people, from whom wæ must flye as from the Diuell.

- A wild and vnruly Monke.
- A meale mouthed flatterer.
- A craftie old witch.

77 Thrée sortes of men which will trouble them-selues when they may liue without care.

- The Prince that wil proclaime war when hæ may liue in peace.
- He that hauing a barren wife, wil increase his well gotten goods with fraud and vsurie.
- A man of 70. yéares of age, that will leads with him a springal of 18. yeares old.

78 Thrée

78 Thrée guests which are first at a banquet.
- Flies.
- Dogs.
- Flatterers.

79 Wée must not beléeue thrée things.
- The inconstant windes.
- Our deceitfull dreames.
- That our prosperitye will continue.

80 Thrée sortes of liuing creatures haue very good eye sight.
- The Egle.
- The spotted beast.
- The curious person.

81 Hesiodus sayeth, that hée had néede of 3. things that will expell pouertye.
- A house.
- A wife.
- An oxe to till the ground.

82 Thrée things to be noted in a Pecocke.
- Hée is clothed like an Angell.
- Hee walketh like a theefe.
- Hee cryeth like a diuell.

83 All creatures do dayly preach these 3. lessons vnto man.
- Receiue a good turne.
- Giue ý vnto others which is due to them.
- Flie punishment.

84 Thrée things to be auoyded, of which we should not hope wel.
- An inconstant minde.
- A rowling eye.
- Feete readie to runne to do mischiek.

85 Regiomontanus an excellent Astronomer, beeing asked on a time which were the best signes for a man to know whē he should take his iourney, answered.
- A good horse.
- Money in the purse.
- Good companions.

86 Thrée proud creatures.
- A knaue sitting in a chaire.
- A queane riding in a chariot.
- A ramping lowce in a scabbed head.

87 Thrée faults in maids which play with euill neighbours.
- They bewray our secreats.
- They sell vnto them the goods they haue stolen from vs.
- They are gadding abroad in the night.

88 Thrée thinges béeing in the house, maydes with out of the house.
- An angry Mistresse.
- Smoke.
- A broken dish.

89 An Asse doth 3. filthy things not without commoditie.
- Where hée doeth file, there hée dungeth the ground.
- Where hee doth pisse, hée waters the ground.
- Where hee tumbleth, hee breaketh the clods.

Thrée things are fit for an Asse.
- Fodder.
- Stripes.
- Burdens.

90 Thrée things are alwayes good cheape.
- Earth.
- Words.
- Lyes.

91 Thrée sorts of men ought to bee very vigilant.
- Pastours to theyr flockes.
- Pilots, to theyr ships.
- Porters, to theyr gates.

92 Whosoeuer will retayne a Lawyer, and lawfully seeke his owne rygbt, must bee furnished with three pockets.
- In the first pocket hée must haue his declarations and certificates, wherewith hée may shew his right.
- In the second pocket hée must haue his redde ruddockes ready, which hée must gine vnto his Lawyer, who will not set penne to paper without them.
- In the thyrd pocket hee must haue patience, which must stand him in stead when his Lawyers do delay him, and when sentence passeth agaynst him.

93 Louers are slaues vnto death for lustes sake, and do despyse 3. things which mayntayne lyfe.
- They suffer hunger.
- They continue thirstie.
- They passe the night in thoughts without sleepe.

94 Euery flower hath these three things naturally.
- His blossome.
- His sauour.
- His sappe.

95 A certaine horse-courser sold a horse, & when he had receiued ready monye, the buier would nęds know of him what faultes the horse had. The horsecouser aunswered, that he had thrée.

- That hée woulde not clime trées.
- That hée woulde not swallowe iron.
- That hée was to forgetfull.

Well, quoth the buier, thē he will spoile no crowes neastes.

He shal nęde no iron for hę shall haue hay & prouender enough.

I will not commit my businesse vnto him, but dispatch it my selfe.

In his iournie homeward he perceiued ȳ his horse would not goe ouer wędden bridges.

That hée could not away with the yron bit.

That hée fell often, and yet quickly forgat his fals, wherby hę had triall of the horsecoursers honestie.

96 Thrée thinges very necessary in a fenser.

- A quicke eye.
- A strong arme.
- A stout hart.

97 Thrée thinges are very hard and difficult.

- To cause a woman take penance patiently which she hath deserued.
- To cause an old doting fole to reforme his maners.
- To teach an asse musicke.

98 An Epitath worthye memorie, consisting of 3. partes.

- O man thou seest what I am.
- Thou knowest what I haue beene.
- Now think what thou shalt be thy selfe.

99 A ploughman gaue 3. lessons vnto his sonne.

- Be holy in Lent.
- Be patiefull in harnesse.
- Be merry at Christmas.

100 Thrée thinges by no means tollerable.

- A long tongue in a foles head.
- A lose life in a godly professor.
- A proud hart and a beggers purse.

THE SECOND HVNDRED OF THE Triplicitie of Poetrie.

1 It is not god to brag of thée things.
- That thou hast god wine.
- A faire wife.
- Plentye of money.

2 Thée thinges agrée not well.
- A little horse and a beauie man.
- Hée that is thirstye with a little pot.
- An auncient man and a yong wife.

3 A man may doe thée thinges without learning them.
- Laugh.
- Wéepe.
- Sléepe.

4 A man must not make choyce of 3. thinges in thée places.
- Of a wife in Westminster.
- Of a seruãt in Paules.
- Of a horse in Smithfield.

Least hée chuse a queane, a knaue, or a lade.

5 Thée thinges make a man gaspe.
- Lassnesse.
- An emptie belly.
- Want of mirth.

6 A man must not bée too hastye in lending 3. things.
- His sword.
- His wife.
- His horse.

7 A vine bringeth forth thée grapes.
- The first of pleasure.
- The second of drunkennesse.
- The third of sorrow.

8 Thée should bée alwayes at home.
- The henne roost.
- The catte.
- The godwife.

9 Thée

9 Thrée are not without spot or blemish.
- A potter.
- The whele of a cart.
- Hée which frequenteth euill companie.

10 Thrée manner of sages.
- The sage beard.
- The sage fole.
- The sage wise.

- Who so for wise himselfe doth accept.
- May match any sage, the sage wyse except.

11 Women desire thrée thinges chiefly.
- To bée gorgeously apparrelled.
- To bée esteemed fayre.
- To goe whither they lift.

12 Thrée occasions that many times moue debate.
- To talke with him that is hungrie.
- To send him of an arrand that is wearie.
- To wake a man out of his sleepe.

13 All the guestes present at a banquet, should haue one of the properties belonging to certaine letters.
- Some, of which sort are olde men: should bée lyke vowels which make a full sound by themselues, so old men among themselues, should bée the authours of talke & communication.
- Some, of which sort are women: should bée lyke semiuocales, other wyse called halfe vowels, which haue liberty to speake, but not aloud lyke vowels, but softly, not sounding their words.
- Some, of which sort are boyes and virgins, should bée mute lyke mutes which yéld no perfect sound without a vowell, nor they talke vnlesse they bée spoken vnto by their betters.

14 Thrée things are sayd to bée necessary for him that is a Student in the law.
- An iron head.
- A purse full of golde.
- A leaden tayle.

15 There are thrée sorts of cunning beggers.
- Minstrels.
- Enterlude players.
- Iuglers.

16 A good horse shoulde haue 15. properties, that is to wit. 3. of a man, 3. of a woman. 3. of a fore. 3. of a hare, and 3. of an Asse.

- Of a man.
  - Bolde.
  - Proude.
  - Hardye.
- Of a Hare.
  - A great eye.
  - A drie head.
  - Well running.
- Of a woman
  - Faire breasted.
  - Faire of haire.
  - Easie to leape vpon
- Of an Asse.
  - A big chine.
  - A flat leg.
  - A good broke.
- Of a Fore.
  - A faire taile.
  - Short eares.
  - A good trot.

17 These will neuer accord in one.

- Two wiues in one house.
- Two cats and one mouse.
- Two dogges and one bone.

18 Three sortes of sauces.

- The sauce for meates is hunger.
- The sauce of loue, beautye.
- The sauce of friendship, gentle wordes and courteous behauiour.

19 Three occupations whereof there are many theues, Of

- Weauers.
- Millers
- Tailors.

20 Three thinges are able to make a rich man poore.

- A proude wife.
- A wide house.
- And a backe dore.

21 Three sortes of menne dispose of all our goods.

- The goods of the minde. — Inconstant Deuines.
- The goods of the bodye. — Unskilfull Philitians.
- The goods of Fortune. — Couetous Lawiers.

22 Three thinges necessarie for a Scholler.

- A will.
- A wit.
- A booke

23 There was a kinde of dauncing vsed among the Lacedemonians, consisting of 3. ages, and every age vsed to sing a seuerall song.

- Children, they sang, We shall bee men and strong one day.
- Olde men, they sang. We haue beene men and strong.
- Men of middle age, they sang. We are men and strong: for that which children hope for, and old men haue lost, wee inioy and possesse.

24 Three litle creatures are alwayes eating.

- Children.
- Chickins.
- Whelpes.

25 Three places at London, wherein 3. notable vices raigne.

- In the royall exchange. — Vsurre.
- In Paules. — Simonie.
- In Westminster hall. — Bribery.

26 Three sortes of liuing creatures, which who so loueth not, one of them, seemeth not worthye to be called by the name of a man in a merry mans iudgement.

- Faire whelpes.
- Faire horses.
- Faire women.

27 Three beastes are comely in their going.

- A Lyon.
- A Greyhound.
- A Goate.

28 Into 3. sortes of men somethings are a dishonor somtimes, and sometimes not.

- Few burials are no discreddite to a Phisition, but many are.
- Chastisements are both honour and dishonour to a Prince.
- It is not infamous for a souldier to be wounded in the face, but to be hurt in the backe.

29 Three seuerall daies in 3. sundrye monethes, wherein it is not wholesome to bee let blood, nor to eate gose flesh.

- The first day of May.
- The last day of Aprill.
- The last day of September.

30 Three intollerable creatures

- A seruant when he raigneth.
- A hatefull woman when she is married.
- A maide that is heire to hir mistresse.

31 It is no playing with 3. least
lest turne to earnest.
- With fooles.
- With mightier men then our selues.
- With vntamed beastes.

32 Thrée thinges are amisse in Princes Courtes.
- They which haue but a bad place, are caused to remoue farther from the fire.
- They which are most hungrye, haue least meate set before them.
- They which sit lowest at the table, are sowest called from their meate.

33 Hée is worthye to haue the blessing of the gallowes.
- That buildes his house all of sallowes.
- That pricketh a blind horse ouer ẏ sallowes.
- That suffereth his wife to seeke manye hallowes.

34 Thrée small beastes are full of wisdome.
- The Bée.
- The Emet.
- The Spider.

35 Thrée sortes of people in respect of vse, in necessitie may bée accounted good.
- Schollers, for they may serue in the priestes places when they are dead.
- Virgins, which may supplye in place after men haue buried their wiues.
- Merchantes, for they may play the vsurers in steede of the Iewes.

36 Socrates maketh mention of 3. sortes of idle persons.
- The first sort are such, as spend their whole time in dicing.
- The second sort are of those which consume their liues in eating & drinking from morning vntill night.
- The third sort are such, as follow filthye whores, and walke in the woods.

37 Thrée thinges manye a man beguiles.
- Eller miles.
- Kentish stiles.
- Northfolke wiles.

38 Thrée thinges whose endes are inglorious.
- Of March flowers.
- Of a wanton maid.
- Of a Priest that delighteth in warre.

39 It

39 It is a shame for a man to take a fall 3. manner of wayes.

- To fall in the plaine high way.
- To take the foile in woing a wife.
- To take a fall in the sight of many from that horse backe which in riding on thou tookest a pride.

40 They which are troubled w̃ the goute, haue 3. thinges which they haue not.

- When they must eate, they haue handes and no handes because they haue no vse of them.
- When they must walke they haue feete, and no feete because they cannot goe.
- They haue reason to seeke after remedye, but want it to indure such paine as tendeth to the cure of their disease.

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbandes they would not marry againe.

The first was Marchia, who being asked why shee would not take another husbande. answered, shee found none that would haue hir for hir person, but marrye hir for hir money.

The second Valeria, who being demaunded why shee dyd not marry againe, aunswered, that shee could not, because hir husband was not dead, but liuing: for so long as shee liued, hir husband liued also together with hir in hir hart.

The 3. Amnia, with whom when hir parents were instant to marry againe (being yong and rich) answered that shee could not, hauing had a good husband, and therefore taking another, either hee should bee good or euill, if hee were good, shee should alwayes bee in feare to lose him: if euill, alwayes agrieued that it was hir chaunce in choice to haue changed for the worse.

42 Three things in the beginning are easie, which afterward appears very difficult to remedye.

- It is an easie matter to cast fire into any place, but very hard to quench it being kindled.
- It is an easie matter to moue debate, but harde to reconcile men being at variance.
- It is an easie matter to tourne ouer monye by exchange, but a hard matter to come out of debt.

43 Thrée thinges are requisite at 3. times of the yeere.
- At Christmas great loues.
- At lent cleane soules.
- At whitsontide new cloathes.

44 Thrée thinges to be noted in a wedding ring.
- That it bée of golde, for as golde is the best mettall, so the loue bætwéene man and wife, is the dearest loue.
- That it be round, ý is without end, whereby is meant, that loue should not cease,
- That it bée put on the 4. finger, signifying harty loue, for the phisitions say ý a vaine in that finger commeth from the hart.

45 Thrée causes why Priestes haue shrewder wiues for the most part, then their neighbors.
- That séeing they are so readye to reprœue other mens vices abroade, their wiues might reprehend their faults at home.
- That they béeing exercised with patience at home, may learne to suffer more easilye common troubles abroad.
- Priests deserue to haue shrewd wiues, for that they chuse to marry the fairest, which commonly are shrewes.

46 Thrée thinges of their owne accord in ascending vanish away.
- Smoake, the higher it mounteth, the sooner it vanisheth.
- Wicked men the higher they climbe, the greater their fall.
- A song bégun in a note to high, causeth the voyce to faile, or end in la, mi.

47 Thrée thinges are easily lost, but neuer gotten againe.
- A word spoken.
- Virginitye.
- Time.

48 Thrée thinges very requisite in a Chirurgion.
- A haukes eye.
- A lions hart.
- A ladyes hand.

49 Thrée things change the nature and condition of a man.
- Dignitye.
- A wife.
- Wine.

50 Thrée things make vs wanton and shameles.
- Night. — Night hath no shame.
- Loue. — Loue hath no reason.
- Wine. — Wine hath no feare.

51 Thrée thinges makes a man weary of his house, and often of his life.
- Smoke.
- Raine.
- A curst wife.

52
- Cut candle.
- Breake cole.
- Set sticke on end.

Was neuer god husbande. no? god husbands friend.

53 Thrée most odious creatures
- A begger proud.
- A rich man a liar.
- And old man lecherous.

54 Hée that séeketh these things, may be deceiued.
- Loialtye and truth, in a flatterer.
- A fine wit in a fat belly.
- Vertue in all euill company.

55 Thrée thinges verye hard or not all to be found.
- A hare without a muse.
- A fenne without a fluse.
- A whore without a skuse.

56 Thrée thinges are very difficult.
- To carye water in a sieue.
- To rote out a vice which hath béene grafted of long time in a mans minde.
- To make women god with stripes.

57 One repenteth not to haue obeyed 3. thinges.
- The truth.
- God counsell.
- A Cocke crowing early in a morning.

58 Thrée creatures sée clérelie in the night.
- The owle.
- The night raven.
- The weasell.

59 Thrée liuing things that excell man in the sence of smelling.
- A vulture.
- A hound.
- A sow.

60 There are 3. dayes as sayeth S. Bede, on which whosoever is borne, his flesh shall neuer rot.
- The 12. of Ianuary.
- The 24. of March.
- The 28. of March.

61 Three things the elder they bee, the more delight wee take in them.
- Old wine to drinke.
- Old bookes to reade in.
- Old friends to bee conuersant with all.

62 Three true tokens to know a fole by.
- To bee angry too much without a cause.
- To laugh without measure vppon no occasion.
- To reprehend other mens faults, and will not see his owne.

63 There are 3. sortes of men generally.
- The first sort are of such as haue learning; but want discretion and wisedome. For according to the prouerbe. The greatest clarkes bee not the wysest men.
- Another sort are of those which haue no lerning, but by experience haue obtayned prudence and wisedome.
- The third sort are of those which haue neyther learning nor discretion, and they are stark foles.

64 The inuention of 3. things is wonderfull.
- The inuention of Gunnes and Gunpouder.
- The making of Glasses.
- The printing of Bookes.

65 Three things in a man which may bee likened vnto 3. things in a Smiths shop.
- The wit, to a Stithie.
- The tongue, to a Hammer.
- Learning, to a gad of Steele.

66 Three doubtfull questions which none but Salomon coulde resolue.
- What was most pleasant & sweet in mans lyfe? He answered, A quyet minde.
- What meate was most fit for infants? He answered? No meate better agreeing with a childes nature, then his owne mothers milke.
- What was the fittest place for a child to bee reposed in, and to take his rest? He answered, The Mothers bosome.

67 There

67 There are 3. causes why old men loue their gods so well.

- Bécause they thinke it a great honour to be reported to die rich.
- The memorye of the actions of their youth, & the infirmities of their present age, maketh them so ill contented, that they are carelesse to prouide for death which they sée men défore their eyes, looking to liue still to inioye their gods, till death part them both a sunder.
- Bécause they had rather leaue them to their enimyes béing dead, then in their life time bée in danger to their friends for them.

68 Thrée sortes of men may bée sorry though they say nought.

- He that spendeth much and getteth nought.
- He that oweth much and hath nought.
- He that looketh in his purse & findeth nought.

69 Thrée causes why louers discerne not the faultes of their friendes.

- Bécause their affection hath ouermastred their reason.
- Bécause they will not suffer their fancies to bée controuled by other mens willes.
- Bécause (according to the Philosophers) all great motions hinder those that bée lesse: but loue having occupied the chiefe and most principall motions of the spirit, troubleth the vertue and originall of the senses, the same béing the cause (with Plato) why louers are made blinde with the sight of their Ladies, and according to the same, the Poets haue fained Cupide without eyes.

70 For 3. causes we suffer the losse of 3. thinges to our great discontentment.

- Of our wealth. — Bécause béing once lost, wée seldome recouer it againe.
- Of our honour. — Bécause hée that hath lost his good name is halfe hanged.
- Of our life. — Bécause wée may assure our selues that we shall neuer inioy life again after wée bée once dead.

71 There are 3. shéwing hornes to plack on a cuckolds cap.

- A beautifull face in the wife.
- A ielous head in hir husband.
- A wanton eye in a louer.

72 There are 3 very vigilant beasts.	A Gowse.	Theeues on a night had stolne Iupiter had a Goose not keaked.
	A Cock.	The Germans vse to carrie their cocks with them to the warres, to the ende by their crowing, they may know how the day passeth away.
	A Dog.	For he will winde a thæfe and bewray him.

73 Thræ thinges bite sore.	An old dog. A hungrye flie. An Vsurer.
74 Hæ were best to goe where no man knoweth him.	That sweareth till no man trust him. That lieth till no man bælæueth him. That borroweth till no man will lend him.
75 Thræ conditions of Abbey labbers.	To labour till they are a cold. To eate till they sweate. To lie in bed till their bones ake.
76 There are 3. daungers of the world.	To ride on a fierce horse. To saile on the sea. To liue vnder a tyrant.
77 Thræ sortes of men which are seldome sæn, and heard to be found.	A friend in aduersitye. An old tyrant. A lawier that will take no bribes.
78 Thræ things will not proue well without beating.	A walnut træ. An Asse. A woman.
79 Honours change manners in 3. sortes of men.	Merchants, bæcause they forget that euer they were apprentises. Priestes, bæcause they forget that euer they were parish clarkes. Magistrates, bæcause they are vnmindefull that euer they were priuate men.
80 Thræ trades of life which may travell without passport.	Pedlers. Tinkers. Minstrels.

81 There are 3. vnlucky beasts which doe pretend and foreshew of mischiefe ensuing.
- A howling Dog.
- A scritching Owle.
- A croking Raven.

82 Mens iudgements differ much in these 3 things.

Bookes. For one saieth, this booke is to long, another to short, the 3. of due length, and for fine phrase and stile, the like that booke was not made a great while. It is all lies said another, the booke is starke naught.

Wine. For concerning the qualities of Wine, men are diuersly affected. Ah, this is a hard wine quoth one, it is to sweete in my opinion said another: nay, nay quoth the 3 man, it is sharp and peircing, mee thinkes. It is a cup of neate wine said the owner. I, said another it hath a good smacke of the caske, it will doe a man as much good in his shoes, as in his belly.

Cheese. For Cheese hath diuers tastes in seuerall mens mouthes. Hee saith it is to salt, hee sayeth it is to fresh, hee saith it is to hard, hee saith it is to nesh. It is to strong of the runnet saith hee. It is saith another not strong enough for mee. It is sayd one, as good as can bee. Hereof no two of anye ten can agree. So that, No booke, no wine, no cheese, bee it good or bad: But praise and dispraise it hath, and hath had.

83 Three things of small continuance.
- A wonder.
- Vaine glory.
- The remembrance of a stranger.

84 There is great follie shewed in these 3 things.
- In fishing before the net.
- In vaunting before the victorie.
- In reckoning without the host.

85 It is no deede of charitie to giue any thing vnto these sortes of beggers.
- Vnto counterfeit beggers, which say they are lame and diseased, when it is neither so nor so.
- Vnto couetous beggers, which hauing their bottell and dish fill[illegible] with drinke, and their scrippe and wallet stuffed [illegible] victuals, yet they will craue at the next dore they come at.
- Vnto proud beggers which will take no kinde of almes but money.

86 Thrée things are proud in 3 places.
- A cocke on his dunghill.
- A dog at his maisters doze.
- The good wife at home amongst hir maydes

87 A man néede not goe a borrowing to his neyghbours that hath these 3.
- A little land well tild.
- A little house well fild.
- A little wife well wild.

88 Thrée of the greatest beasts are affraid of 3 very smal beasts.
- The Lyon of the cocke.
- The Egle of the bœtle.
- The whale of the swordfish.

89 Thrée sorts of men are likened vnto thrée kinde of beastes.
- The flatterer vnto the Cameleon, for as a Cameleon can turne himselfe into all colors saue white, so will a flatterer chaunge himselfe into all hewes saue honestie.
- The backbiter vnto the basiliske: for as the basiliske doth kill a man a far off by sight, so a slanderer doth kill a man a far off behinde his back with his tongue.
- The enuious man vnto the Viper, for as the Viper doth kill hir damme by gnawing out hir guts, and afterward doth sting & poyson others, so Enuy doth consume him in whom it is bred, & afterward hurteth others.

90 A birchin brooms consisteth of thrée things fit for correction.
- Twigges, belonging to scholemaisters for the correction of small offences.
- A staffe, belonging to maisters for the punishing of greater faultes.
- A Withe, belonging to Magistrates for the execution of traitours, felons, murderers, and such like.

91 Thrée things are very easie.
- An easie thing to finde a staffe to beate a dogge.
- An easie matter for him that is vnwilling to inuent an excuse.
- An easie matter to giue good councell.

92 Thrée things are directed by deskinie.
- Wedding.
- Hanging.
- Thriuing.

93 Thrée still things are daungerous for the most part.
- A still fellow, for hée commonly is subtill craftie.
- A still water which is déepe, and therefore daungerous.
- A still sowe, for shée will eate vp all the draffe.

94 Thrée things to bee anoyded by a wyse man.
- Hope of things impossible.
- Sorrow for things vnrecouerable.
- Feare of things ineuitable.

95 Thrée things can suffer no fellowship.
- Loue, for a louer hates his corriuall.
- Lordship, for honor is impatient of compére.
- An Heremite, for hée séeketh to abandon the company of men by seeking desert places.

96 The Priests did vse to curse with 3 things.
- Bell.
- Booke.
- Candle.

97 Thrée things are dearely bought.
- Wit gotten by experience.
- Fame wonne by death.
- That which is obtained by prayer & request, for one man cannot entreate another without bashfulnesse or blushing.

98 Thrée things are not to bée regarded.
- The great vanities wée sée with our eyes.
- The great wonders wée heare w̃ our eares.
- Great sorrow when wee conceiue it in our minds.

99 There are thrée very strong things.
- Gold, for there is no place inuincible, wherin an Asse laden with gold may not enter.
- Loue, beecause it prouoketh vs to aduenture our g[illegible]pse, renoune and all.
- Labour, because it ouercommeth all things.

100 God made thrée places for 3 purposes.
- Heauen, for the good.
- Hell, for the wicked.
- Earth fo[illegible]th.

Deo trino & vni, sit laus, honor, & gloria. Amen.